Phila.

The Christian Century

PUBLISHED WEEKLY

Christianity in Higher Education

Articles by

Kirtley F. Mather, *Professor of Geology, Harvard*

John Oliver Nelson, *Professor, Yale Divinity School*

Brutus Hamilton, *Director of Athletics, University of California*

John O. Gross, *Chairman, National Council of Churches' Commission on Higher Education*

MARCH 28, 1951

In This Issue

KIRTLEY F. MATHER has been professor of geology at Harvard since 1927. A graduate of Denison University and the University of Chicago, Dr. Mather has been a geologist for the U.S. Geology Survey and an officer of a number of scientific societies and publications. His broader interests are indicated by his service as head of several adult education agencies and of the National Council of the Y.M.C.A. Among Dr. Mather's published works are *Sons of the Earth, Science in Search of God,* and *Adult Education, a Dynamic for Democracy.*

JOHN OLIVER NELSON is on the faculty of Yale Divinity School. For five years prior to 1950 he was director of the Federal Council of Churches' commission on the ministry. He has also served as editor of the *Intercollegian* and as director of the Presbyterian U.S.A., department of life work.

BRUTUS HAMILTON is director of athletics and head track coach at the University of California, Berkeley. While a student at the University of Missouri, he made Walter Camp's second All-American football team as an end, and twice competed in the Olympic games' decathlon. At the University of Kansas, where he was track coach before going to California in 1932, Hamilton developed Glenn Cunningham into one of the world's champion milers.

JOHN O. GROSS is executive secretary of the Methodist Board of Education's division of educational institutions and chairman of the National Council of Churches' commission on higher education. A graduate of Asbury College, Wilmore, Ky., and of Boston University's school of theology, Dr. Gross served as president of Union College, Barbourville, Ky., and of Simpson College, Indianola, Iowa, before assuming his present position.

N. E. RICHARDSON, JR. is professor of philosophy at Gettysburg College, Gettysburg, Pa.

ARTHUR R. SIEBENS is pastor of the American Church in Berlin.

Contents

EDITORIAL
Editorial Paragraphs....387
Letter to a Student....390

SIMEON STYLITES: General Utility Speech....391

CONTRIBUTED ARTICLES
Christianity in Higher Education, by Kirtley F. Mather....392
College and the Sense of Calling, by John Oliver Nelson....394
Can College Athletics Be Saved? by Brutus Hamilton....397
Manpower and the Colleges, by John O. Gross....399

BOOKS
The Small College Talks Back, by William W. Hall, Jr....401
Books in Brief....404

CORRESPONDENCE....404

NEWS OF THE CHRISTIAN WORLD
England....407
Kansas City, Mo....407
New York city....408
Scotland....409
India....411
Atlanta....412
Berlin....413
San Francisco....414

CURRENT FEATURE FILMS....415

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Managing Editor*
GARLAND EVANS HOPKINS, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
MARGARET FRAKES, *News Editor*
CECELIA C. GAUL, *Copy Editor and Librarian*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

John W. Abbott (Providence, R. I.)
Hampton Adams (St. Louis)
Gertrude L. Apel (Seattle)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
Kendig Brubaker Cully (Boston)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Portland, Me.)
W. Bruce Hadley (Omaha)
Morton Kurtz (Kansas City)
G. Merrill Lenox (Detroit)
Virgil E. Lowder (Chicago)
Acton E. Middlebrooks (Troy, Ala.)
F. E. Reisig (Washington, D. C.)
Henry G. Ruark (Weldon, N.C.)
D. R. Sharpe (Cleveland)
Alfred W. Swan (Madison, Wis.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
E. Ralph Wilborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Jiri Carda (Czechoslovakia)
Bernard Causton (World Council)
João Del Nero (Brazil)
Walter H. Griswold (Hawaii)
E. Gueron (Turkey)
K. E. Jordt Jörgensen (Scandinavia)
Mikko Juva (Finland)
Grace K. Kerr (Japan)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
A. T. McNaughton (Australia)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
P. Oommaan Phillp (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Howard Schomer (France)
W. T. Thomas (Southeast Asia)
A. R. Tippett (Fiji)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1951 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

March 26-28. Northern California-Western Nevada Council of Churches Town and Country Conference, Davis, Calif.; Mark Rich, speaker.
March 26-29. Colgate-Rochester Divinity School 21st Annual Post-Easter Convocation, Rochester, N.Y.; Rauschenbusch Lectures, Edwin T. Dahlberg; Ayer Lectures, Daniel E. Roberts.
March 26-30. Seminar on the Full-Guidance Church, First Community Church, Columbus, Ohio.
March 27-29. Evangelical and Reformed Convocation on the Church's Message and Mission, Cleveland.
March 27-April 2. World Council of Churches Conference of Biologists and Theologians, Ecumenical Institute, Bossey, Switzerland.
March 28. National Council of Churches General Board Meeting, New York.
March 28-30. Associated Church Press Annual Meeting, Washington, D. C.
March 28-30. Conference on Human Relations in Higher Education, Earlham College, Richmond, Ind.
March 28-30. Northern California-Western Nevada Council of Churches Town and Country Conference, Visalia, Calif.; Mark Rich, speaker.
March 29-31. Ninth Annual Rural Life Conference (Rural Life Association and the Peace Churches), Wilmington College, Wilmington, Ohio.
March 29-April 1. National Council of Churches Joint Department of Stewardship, Buck Hill Falls, Pa.
March 30-31. Pacific Northwest Conference on Religion in Higher Education, Tacoma, Wash.
March 30-31. Rocky Mountain Y.M.C.A.-Y.W.C.A. Kansas District Conference, University of Kansas, Lawrence.
March 30-31. Wisconsin Ecumenical Conference, Wayland Academy, Beaver Dam.
March 31. Alabama Student Y.W.C.A. Meeting, Birmingham.
March 31-April 1. Western Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Cambridge Springs; Reuben H. Mueller, retreat pastor.
March 31-April 1. Ohio-West Virginia Y.M.C.A. Annual Recruiting Conference, Columbus, Ohio.
April 1. Chicago Sunday Evening Club; Albert Joseph McCartney, speaker.
April 1. Ford Hall Forum, Boston; Abba S. Eban, speaker.
April 2. Chicago Tract Society 62nd Annual Dinner Meeting, Central Y.M.C.A.
April 2-4. Vanderbilt University School of Religion Annual Convocation, Nashville; theme, "Psychotherapy and the Pastoral Ministry"; Albert Outler, Otis Rice, Paul Scherer, speakers.
April 3-4. Fifth Annual Wisconsin Pastors' Conference, Madison.
April 3-5. Eden Theological Seminary 17th Annual Convocation, Webster Groves, Mo.; Henry Sloane Coffin, Douglas Chamberlain, Eduard Heimann, speakers.
April 8. Higher Education Sunday.
April 9-11. Northern California-Western Nevada Council of Churches Town and Country Conference, Reno, Nev.; Mark Rich, speaker.
April 10-11. Conference of U.S.A. Member Churches of the World Council of Churches, Euclid Baptist Church, Cleveland.
April 10-13. National Association of Evangelicals Ninth Annual Convention, Chicago.
April 11-13. National Council on the New Approach to the Alcohol Problem, University of Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, MARCH 28, 1951 NUMBER 13

EDITORIAL

THE MILITARY manpower bill is scheduled to reach the floor of the House of Representatives on April 3, and debate on the measure may take some time. So there is still time for public opinion to register against the most objectionable features of this far-reaching legislation. The House armed services committee raised the age of induction to 18½, made the term of service 26 months, and deleted the 4 million man ceiling which the Senate had voted. It included, as did the Senate, the provision establishing universal military training as a permanent policy. It rejected an amendment, offered by Jacob K. Javits of New York, which forbade segregation in the armed services, and substituted instead a provision which gives every registrant a choice as to whether he will serve in racially segregated or nonsegregated units. Four amendments can remove the worst features of this legislation, and congressmen should hear from their constituents urging that they be made. First, a time limit of two or at most four years should be placed on the law. The international situation may change radically for the better, and the country should not be saddled for one moment longer than necessary with the system of conscription which this law establishes. Second, the provision establishing universal military training as a permanent policy should be deleted. It has no immediate use, and is introduced now only because the military fears that improvement in the situation will make its passage impossible later on. Third, a ceiling should be placed on the number of men to be called up. The limit imposed by the Senate is certainly high enough, and it should become a part of the law. Fourth, the Javits amendment outlawing racial segregation in the military establishment should be reintroduced and passed. But an opportunity will be lost and the country will have reason to regret it unless the few days between now and the end of the Easter recess are used to the best advantage.

Still Time to Amend New Draft Bill

Call for Truce in Korean War

A TRUCE is now possible in the Korean war, and it should be attempted. Trygvie Lie's efforts to get both sides—or are there three sides?—to agree to stop the carnage deserve to succeed. Apparent abandonment by the Chinese and North Korean armies of all positions south of the 38th parallel, which is the situation as we go to press, raises the old question of what to do concerning that troubled barrier. General Ridgway's statement that a Communist retreat north of the line would constitute a victory for the United Nations forces indicates that they will be satisfied to stop there. But theirs is not the last word on the matter. That word will be spoken in Washington and Peiping or possibly Moscow. It should be clear to both sides by this time that a decisive military victory is not likely to be gained in Korea without greatly enlarging the forces which are engaged. This would recreate and intensify the peril that the war might spread to include all Asia. A general war in that part of the world would probably please the Kremlin, providing it with a free hand in the Middle East and probably in Europe. But such a war would not be to the interest of the present rulers in China, if we may assume that they seek to establish a regime which will continue in power for a long time. So there is nothing more to be gained by the Chinese in continuing the war. The North Korean regime can be left out of account, for it has probably never had a really independent existence. The people of the United States are certainly sick of the struggle, and the United Nations has more to gain than to lose from peace. The time for a truce has come.

Congress Plays Politics While Indians Starve

AS WE go to press, Congress still has not acted to provide food for India. Now it is the House rules committee that is holding up assistance to the desperately needy people of India. On February 28 the House foreign affairs committee approved an authorization of $190 million to purchase 2 million tons of grain for shipment to the famine-stricken subcontinent. But the powerful rules committee has kept the resolution pigeonholed ever since. Why? Because India does not really need the food? No one doubts that the earthquakes, floods, droughts and locusts which have plagued India this year have brought her millions of people to the very brink of starvation. That is too well substantiated by reports from our diplomatic officials and our missionary representatives to be called into question. Because the President does not favor taking action? No, he was most explicit in giving reasons why "immediate action" should be taken in his strongly worded message to Congress on February 12. Because there is no public sentiment for such action? Hundreds of religious and secular agencies have been urging action. Countless individuals have written their congressmen. Magazines and newspapers all over the country have taken

up the cry. Because it is a partisan measure? Mr. Hoover has said, "This has nothing to do with politics, but with our fundamental Christian faith." Because India will not pay for the grain? Assurances have been received that India is willing to pay on long-term credit. Because details of shipping have not been worked out? If so, that can be left up to the state department. Congress has enough on its hands now without worrying about those details. Why, then, does not Congress act and act at once? If there is any reason other than that India has not voted our way recently at the U.N., Congress should tell the people what other consideration is keeping food from hungry people. In the meantime, your representatives and the members of the rules committee should be advised of your reaction to the inhumanity of their petty political maneuvering while people starve.

U. N. Should Supervise Rearmament of Japan

HACHIRO YUASA, president of the Japan International Christian University, warned in a March 12 speech in Minneapolis that Japan should not again be allowed to build a nationalist army. "I am deadly opposed to the creation of a Japanese nationalist army," he told a student audience at the University of Minnesota, "in view of the past history of the Japanese people." He went on to say that he was not opposed to Japanese participation in a United Nations police force "because Japan cannot escape its moral responsibility of sharing the defense problems of the world." Kiyoshi Tanimoto, currently touring America in behalf of the Hiroshima Peace Center, has repeatedly said the same thing. Mr. Dulles and his colleagues who are now at work drawing up a peace treaty with Japan should give earnest heed to the opinions of men like Yuasa and Tanimoto. They are more likely to represent the opinion of the Japanese people than are the officials with whom Mr. Dulles recently conferred in Tokyo. The Japanese people will eventually have to be trusted to reach their own decision on whether the threat of Russian aggression makes necessary the rearmament of Japan to a point where it can contribute its share to the defense of the Pacific area. But great care must be exercised that treaty provisions permitting rearmament for defense do not open the door for the development of a new nationalist military establishment which may again threaten Asiatic peace. A March 19 report from London states that the British government, while agreeing in general with American proposals for a peace treaty, seeks explicitly to limit the Japanese army to a domestic police force and to hold its navy to the same function. The treaty should make all these arrangements subject to supervision by the United Nations.

National Council Invited To Locate in Columbus

SO FAR as we are informed, Columbus, Ohio, is the first city to extend to the National Council of Churches a definite and straightforward invitation to make it the location of its headquarters. On March 10, B. F. Lamb, president of the Ohio council of churches, addressed a letter to each of the 24 churchmen who are members of the committee on location inviting the National Council to establish its headquarters in Columbus. The Ohio council is planning to build on a site in the middle of the city a sky-scraping Protestant center. Dr. Lamb's letter pointed out that "about $450,000 of the $750,000 needed" for payment in full for the site has "been pledged or paid," that a Columbus committee has assumed responsibility to help raise the remaining money needed for that purpose. It said that $25,000 has been pledged to pay the expenses of moving the National Council to Columbus. Until the Protestant center is built, temporary accommodation can be secured, and negotiations are in progress to buy a building which will have the 100,000 square feet of floor space which the National Council will need. During 1952 a large-scale effort will be made to secure funds to build the projected center. The Ohio committee plans to erect it free from debt, so the National Council would have only minimum rental to meet. We are confident that the National Council committee, whose chairman is Ben R. Lacy, president of the Union Theological Seminary, Richmond, Virginia, will carefully investigate the claims of Columbus. That city has the following advantages: (1) A Protestant constituency with vision, which has cordially extended an invitation to the National Council, and is backing it with facilities unequaled anywhere, New York included. (2) A location within 400 miles of the center of population of the United States and within the psychological center of American Protestantism. (3) A community with a high cultural level, within easy reach of all parts of the United States and having a predominantly Protestant orientation. If no other city equals this offer, the National Council should go to Columbus.

No Mail Subsidies For Church Press!

FIVE WITNESSES representing 38 Protestant church-owned publishing houses recently opposed the proposed increase in second-class postal rates before the House committee which is considering the matter. What was the ground of their appeal? Religious News Service says that they claimed that when the second-class rate was established in 1879, "it was clearly the intent of Congress to subsidize publications of this sort with a preferential mailing rate." They want the subsidy extended! Separation of church and state? Apparently the Protestant publishers have never heard of it. Religious liberty? Not when it interferes with profits. The delegation was composed of Roy L. Smith, Methodist; John Ribble, Presbyterian, U.S.A.; H. Torrey Walker, United Lutheran; and, believe it or not, two Baptists—Porter Routh of the Southern Baptist Sunday School Board and Luther Wesley Smith of the American Baptist Publication Society. It is not surprising to hear spokesmen for the Catholic Press Association and other Catholic publication bodies making the same argument, as they are doing. Their church frankly takes the view that many of its activities should be subsidized, so their position is logical, even if it is incompatible with separation of church and state. But for representative Protestants to make this claim is astounding and disheartening. There may be good reasons for opposing a boost

in mail rates, but the continuance of subsidization is not one of them. Before it increases second-class rates, the post office department of the government should be required to make its case before an impartial public body of citizens, who should go into every phase of its operations, including those influenced by the party spoils system. If honest accounting shows that second-class matter is not paying its way, it should be made to do so, and church publications should carry their share of the load. Meanwhile Protestantism has a little probing of its own to do. Who authorized these five men to request subsidization for Protestant church publications? Has subsidization had any influence on the product of these publishing houses?

Chinese Lutheran Church Is Seized by Pro-Communists

A PRO-COMMUNIST group within the Lutheran Church in China has seized control of that denomination and has announced its intention to build "a Chinese People's independent church" free of "the influence and relationship of imperialism." This outrageous coup was carried out by a small group of younger pastors at a meeting attended by "more than 40" native churchmen. Participants in the meeting described themselves as representative of the 90,000 members of the Lutheran Church in China, a body made up of 16 synods which were founded and supported by Lutheran mission agencies in North America and Europe. The meeting also endorsed and urged support of the program of the Communist government of China. It adopted an eight-point "patriotic pledge" including the promise "to completely wipe out the friendliness to America, worship of America, or fear of America, and in its place strongly to build a hate-America, despise-America and belittle-America attitude; and establish a concept of love of the fatherland and its people." The group promised to reform the church and to cut off all financial relations with missions. Dr. Frederik A. Schiotz, executive secretary of the National Lutheran Council's commission on younger churches and orphaned missions, has characterized the meeting as having "all the earmarks of a group that came together in the name of the church, not because they were elected to represent the church, but because they were co-opted by a small number of militantly pro-government church leaders." Dr. Schiotz is probably right in his conjecture. But it is a safe prediction that the Lutheran Church in China will have little chance to throw off the control of this group. It is also probable that a pattern has been established which will be used with government approval by dissident elements in other denominations.

N.A.A.C.P. Strategy Is Questionable

OPPOSING FORCES are lining up for a battle in South Carolina which may determine the legality of the segregation of white and Negro pupils in American public schools. The National Association for the Advancement of Colored People is leading the fight of those opposed to segregation. The defenders of a segregated public school system have as their champions Governor James F. Byrnes and the entire officiary of the state of South Carolina. In a court fight scheduled to get under way on May 28, the N.A.A.C.P. will contend that forcing white and colored children to attend separate schools solely because of race amounts to a denial of equal protection in violation of the 14th Amendment to the Constitution. South Carolinians are making every attempt to strengthen their contention that their state law forbidding children of either race to attend schools provided for the other race is legal. Governor Byrnes has urged, and the lower house of the state legislature has already passed, measures which would allow the state to equalize its facilities for Negro and white education. In his inaugural address, the governor warned that any state demanding respect for state's rights must discharge state responsibilities. This long needed action, if finally passed by the state senate, must be credited to the N.A.A.C.P.'s present campaign. But is this organization, whose service to democracy was highly commended in *The American Dilemma,* Gunnar Myrdal's authoritative study of the race question in America, wise in forcing judicial decision on the issue of segregation in South Carolina? That question is open to heart-searching debate. Segregation is neither Christian nor democratic. It must be abolished. Commendable progress has been made toward that end in the south in the past decade. It will continue unless the pace is forced too rapidly, in which event southern resistance will harden and destroy gains that have been made. At this moment, neither race is ready for the changes which N.A.A.C.P. success in this suit would precipitate.

Refugees Sound Warning And Appeal for Help

ORGANIZATIONS CLAIMING to represent more than 10 million refugees in central Europe have issued a document defining their problems and suggesting what ought to be done about them. They have also warned that failure to act quickly may throw many refugees into the hands of the Communists. The document calls for an economic, legal and social recovery program for the integration, self-support and resettlement of the refugees. Commenting on the significance of the statement, Dr. Anna Selig, adviser on German refugee problems to the ECA, emphasized the importance of having these millions with rather than against the West. Pointing out that the refugees in Germany have now organized a political party which may in time be strong enough to form a government, she said that in view of this strength the fact that for the 1,000 refugees a day coming from the Soviet-occupied area 500 are returning does not speak well for their faith in the West. . . . Methodist Bishop Hazen G. Werner of Columbus, Ohio, now on a visit to India, has cabled Ohio's congressmen asking them to give thoughtful and immediate consideration to the desperate need in famine-stricken India. In his cable he stated that "American wheat would save life and create a strong bond of friendship" between the peoples of Asia and America. . . . Religious News Service reports that Irish Presbyterians are quite concerned because of the young people they are losing to the revivalist sects. "What gives rise to anxious thought,"

the Ballymena, North Ireland, presbytery recently declared, "is the epidemic of so-called gospel services in halls. . . . The principal result of such gospel missions is that young folks influenced by them . . . become dissatisfied with their own church and drift off to some small sect." This is a comment often heard from old-line churches in America. We suspect that both in North Ireland and here what ought to "give rise to anxious thought" is not the activities of the revivalist sects but the failure of the old-line denominations to provide the answers for which the perplexed youth of this generation is searching.

Letter to a Student

DEAR FRIEND: You must often ask yourself whether it is worth while for you to remain in college in this time of trouble. Many of your friends have left school and others are counting the days until their call comes. Study and class discussion must seem pretty prosaic to you who can hear guns roaring in Korea and feel the sky throb with the drumming of planes. Worse than that, it must seem meaningless to prepare for the future when nobody knows what tomorrow will bring. Plenty of people are ready to let the world go hang while they look out for number one, whether by peddling influence with the Reconstruction Finance Corporation or selling basketball games at Madison Square Garden. Your own impulse must be to throw off the weight of the world's mistakes and sins, which have been saddled on the young shoulders of your generation by mine, and drift or march with the crowd.

But where is the crowd going? An easy answer which you often hear is that it is pursuing the "American way of life," or that it is taking the "way of democracy." But for most people, as you know, that is a way without a goal. It has something to do with politics, if we believe the politicians. They always seem to dust off phrases like that around election time, or when they are fighting a hot or cold war. You cannot be satisfied with that, for politics loses its meaning when it is not related to something beyond itself. That is why it is so corrupt today. You want to know what that beyond is—what it is that feeds the soul from within and makes men incorruptible, what it is that has nourished the spirits of great men and women who have given us our civilization, what it is that gives the individual and society a noble sense of destiny. It is worth considering whether the answer to that highly important question may not be more surely found right where you are than anywhere else in the world.

I

Before you start marching or drifting, a prior question raises its head. What are you anyway? You have already discovered that the answer is not as simple as you once thought it was. Some would-be fashioners of other men's lives seem to think you are simply a "body" which is to be marshaled with a thousand other bodies to make a battalion, which with a thousand other battalions makes fifty American divisions which can defeat blank number of enemy divisions providing the logistics do not get snarled. You know you are more than a body. It offends you to have people think of you in this way. But are you prepared to say *what* you are? Until you are, you and your generation will continue to be counted as bodies. For you are a body, and you alone can decide how much more you are.

You do not like to be "pushed around," but what is your answer to the self-styled "social engineers" who look on social values as nothing more than the result of skilled or "scientific" manipulation of the mass mind? You have already learned where this idea of "conditioning" led prewar Germany, whose nazi leaders liked to think of themselves as social engineers who could mass-produce the kind of mentality and character they needed to make their state reach the goals they sought for it. Are you equipped to recognize the same set of ideas when they infiltrate our country, speaking our kind of speech, wearing our kind of clothes? Perhaps you have met the scientist or the professor or the clergyman who says that what we need is to apply "the same effective techniques in relation to man that the natural sciences apply in relation to nature." Has it occurred to you that this conception is really not very different from the basic idea which led a great modern nation to destruction a few years ago?

II

Perhaps you are told that the major difference between ourselves and the discredited apostles of destruction is simply that we have a different goal for the state. Are you able to answer that we have a fundamentally different conception of man, which compels us to seek a different objective for our common life, and to do it in ways which are consistent with genuine respect for personality? What is that conception of man and why should personality be respected? Why is man more than a body in an army and more than a cog in a political machine? What relation has freedom as an inner principle and a natural right with our political freedom and with a universal Declaration of Human Rights? You may not know the answers to these questions, but if you don't like to be "engineered," if you refuse to be "pushed around," you have got to find the answers. It is very important, not only for yourself but for the rest of us and for everything we hold dear, that you find them. So use your freedom to explore history, philosophy, education and the social sciences as well as the natural sciences. Get the answers they have to your question as to what you are.

Perhaps you reply that education does not help much, that its answers are incomplete. So far as you can see, it is mainly concerned with scholarly rationalization, with conceptual schemes which the professors love to dream up. Surely you have learned that these are the tools, generally quite crude, which the seeker after truth uses to uncover reality. You can benefit from their use unless you find that the professor begins, as he sometimes does, to confuse the symbols he invents with the reality itself. Then it is your responsibility to point out their limitations. Your deepest motives, your highest joys, your profoundest hates, your truest insights, cannot be fenced in that way. It is your privilege to discover the uses of science, but in the process you will reveal its limitations. Into its cold, measurable world you enter. But you live also in another world of moral decision, of beauty and wonder, of joy

and pain, of infinite and eternal being. No education is worthy of the name which does not open to you also this world of faith, hope and charity. It is immensely important that you learn—and you can best do it in a college—about this eternal dimension in which we partly live so that you can protest against the partiality which claims to be totality. That claim is a form of pride which is always rising up and must continually be put down. You need to be able to discriminate with confidence, for totalitarianism in religion or science is as bad as totalitarianism in government, and leads to it.

You have a couple of other important questions to answer. One of them is: What should I do? With atomic energy available, it might appear that there are almost no limits to what you can do. But there are limits, and they are keyed to something inside of you called ethical convictions, to good and evil. How do you develop the creative attitude which not only "adjusts" to the world as it finds it but interprets and changes it in the light of a lofty conception of the ongoing purpose of God the Creator? A great many people today have lost this vision, so they putter around from moment to moment on details of little importance to them or anybody else and then are amazed to find themselves suddenly standing in the middle of a moral mess. You will have to decide whether the system of actions and relationships we call democracy, which sets the framework for what you do, is based merely on secular humanism. Can its freedom and dynamic quality survive unless we place Jesus Christ in the center of history as its guide and judge? How can you be satisfied with what you do unless it expresses convictions which possess you clear down to the soles of your feet? How can you develop confidence that you are not only "working with the grain of the universe," but are entering into cooperation, however feeble, with the Creator God? And how can you make sure that you can recognize and cooperate with the community of men who sense the Divine in their lives and seek to express its glory? How unless you give yourself diligently to study, to discussion, to thought on these matters, uncovering the answers others have given and weighing them until you have your own? Where can you do that better than in college?

III

Against this background you come into position to answer the question: Where are you going? What is to become of you? Our Western tradition has always stressed the appreciation of the individual. Collectives of all kinds are necessary to human development, but they must always be viewed with distrust because they are instruments of power. At any rate, they cannot answer for you. Final responsibility always rests with you—with the human person. And survival rests with no collective, but with the individual soul if it rests anywhere.

So the basic question is not where the crowd, the family or church or nation or world, is going, but where you are going. To what end will you exercise your freedom? What is the point of personal responsibility unless the universe is responsible? If it is not only responsible, but is also forgiving, loving, personal, that fact sheds a flood of light on your destination. Here again you need the background of study, description and analysis, if only to discover their limitations. This insight comes by wisdom, but it is a special kind of wisdom. It comes by claiming as your own the intuitive revelations of prophets, artists, poets and especially the revelation of the nature of God through Jesus Christ. Here the inner order of nature and that order which we call spirit meet. Here the temporal and the Eternal become one. These things have engaged the attention of the greatest architects of civilization from the beginning. How can you aspire to wholeness—which is another word for holiness—unless you have entered into the faith which possessed the whole and spiritually healthy pioneers who have preceded you?

General Utility Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: This will be a surprise to you, but I have evidence that every once in a while somebody reads the letters I write to you. If you ever read them yourself you would know that a short time ago I passed on a speech that would fit any occasion. Now comes the Rev. E. E. Burtner of Dayton, Ohio, fired by a benevolent zeal to help the human race, especially that part of it which has occasion to speak to ecclesiastical conferences, conventions and rodeos. To all who are in toil and tribulation over what to say in moving the resolution or just speaking in general, he brings a prefabricated speech. (Mr. Burtner has evidently attended many such shindigs and has a marvelous memory.) Here it is:

A GENERAL UTILITY SPEECH
FOR CHURCH BOARDS
CONFERENCES AND CONVENTIONS
COMMISSIONS AND COUNCILS
CONVOCATIONS AND COMMITTEES

LADIES AND GENTLEMEN:

I am very sorry that on this occasion which is so important to all of us, I have had no opportunity to prepare my remarks relative to this subject which I should like to make, which is so important to all of us here tonight I am sure.

You all recognize what we all recognize, and that is that everyone here tonight knows what brings us together . . . relative . . . to-o-o ah-ah-what is so vitally important to ah . . . to-o-ah-all of us here tonight I am sure.

I am sure we all appreciate and we all share the tremendous load of responsibility of our beloved* Bishop as he labors among us relative to the great problems relative to which we have had the privilege and opportunity of discussing here tonight.

We have made many attempts in the past relative to this problem in the previous years that have gone by in the past. Up until now our progress has been slow and we haven't moved färward** like we ought. As a result, we have not accomplished as much ah-ah-ah-relative to-ah-ah-to-this-ah problemwhichsovitallyconcernseachoneofusheretonight-Iamsure. Prompt action now will mean we will have less to do later on in the future as we come into the days ahead.

I do feel, Mr. Chairman, that we ought to rally our people in a very splendid way with reference to this with which we have such a vital concern here tonight I am sure.

[At this point the speaker may (a) second the motion; (b) turn in his expense account; (c) return to his doodling.]

*This is a technical ceremonial term. It does not fool the Bishop and it is not meant for satire.

**Uusually pronounced "forward"; but if pronounced färward (as in "far") in ringing *bel canto*, it creates an impresive effect of holy purpose and high resolve.

A splendid speech, I am sure. I can hear it now.

Yours, SIMEON STYLITES.

Christianity in Higher Education

By Kirtley F. Mather

NO UNIVERSITY can actually do what its name implies. The thoughts of men have ramified so widely and human activities have had such manifold expression that no institution of learning can be truly universal in its scope. The typical American college cannot possibly cover all the vast areas of knowledge and of intellectual adventure. Selection of certain parts or aspects must be made by those responsible for the curriculum. The student can do little more in his four years than dip a few bucketfuls from an ocean, hoping as he does so that his professors will have distilled for him the essence of large quantities of learning into neat and easily assimilated capsules. It should not be surprising that systematic instruction in the Christian faith is absent from the course offerings displayed in a large percentage of college and university catalogues, nor that when it is made available, as it is in many "church-related institutions of higher learning," it is overlooked by large numbers of students.

Too many parents send their sons and daughters to college to enable them to earn a more remunerative living or to become at ease in more sophisticated circles than would be possible for them without a college education and the friendships there engendered. Little thought is given or expressed concerning the development of inner resources, basic philosophies and spiritual attitudes, the recognition, acceptance and enrichment of the most precious aspects of human personality, that make the difference between comfortable existence and living a really rich life. The college responds naturally enough to the obvious and widespread demand by placing on the academic counters the goods for which the customers clamor.

Bible Not Completely Neglected

The occasional twinge of the somewhat hard-boiled administrative conscience is quieted by providing chapel services and approving the activities of student groups organized for religious purposes. And if it is a tax-supported institution, there is of course the comforting thought that in our country we believe in separation of church and state. To be sure, there are departments of religion in many colleges, and some of them are flourishing because they are well staffed. The Bible is not completely neglected, even though the catalogue announces no courses in the Old or the New Testament; it is almost certain to be included among the "Great Books" and touched upon in "The History of Western Civilization." Moreover, educators are practically unanimous in their acceptance of the responsibility of institutions of higher learning for character-building, inculcation of high moral principles, and recognition of spiritual values on the part of their students. Even though a secular school must not proselyte for any church, there are both opportunity and duty for it to contribute much to the broad foundations in mind and spirit that undergird the religious aspirations of mankind.

Be that as it may, those who have a deep concern for religious values in general and Christian convictions in particular are correct when they report a deplorable lack of familiarity on the part of undergraduates with the religious traditions of the past and all too little comprehension of ethical concepts. Many of the critics who take a dim view of the colleges and universities have doubtless sought to find ecclesiasticism rather than Christianity on the campus. Some have equated creeds and dogmas, rituals and ceremonies with religious convictions and faith in God. Many, however, have penetrated through the external trappings to the life within, and have found there either a vacuum or a frail and shriveled growth.

The professors themselves are among the most vocal of those who announce that all is not well with higher education in America today. One of the most significant facts to be observed is the presence on every campus of a faculty committee engaged in a study leading to revision of the curriculum. As a rule, these committees are reporting, each in its own way, that something should be done to assist students to integrate the scattered fragments of knowledge acquired in various departments, and to find meaning in the new information they have gained about the nature of the world and of man. The introduction of "programs of general education" or of "core courses" is the common response to the recognition of that need.

But What Does It Mean?

It is a sad commentary upon higher education when a college senior can say: "Our professors stuffed us full, as we went from classroom to classroom, but what does it all mean?" This, however, is both the challenge and the opportunity for the Christian teacher, whether his special field is in the humanities, the social sciences or the natural sciences. Surely one of the most valuable assets of Christianity is the answer that it gives to the age-old questions concerning the administration of the universe and the destiny of man. And the Christian teacher is not worthy of his high calling, no matter how mundane the subject about which he gives instruction, if he leaves to the college chaplain, the student pastor, or his colleagues in philosophy and religion all the responsibility for making that answer known.

This indeed is the crux of the problem. If it is desired to have more Christianity in higher education, the only way to make any noteworthy progress toward that highly commendable objective is to have more college teachers who look upon their profession as a Christian vocation. The teacher of a physical science, for example, has an important contribution to make toward the preparation of his students for living a good life. The concepts he imparts concerning the physical aspects of the universe, and the techniques he describes for using machines and mechanical energy, are neither moral nor immoral, neither ethical nor unethical. It is the purposes to which they are put that may be either good or evil. Somehow the Christian teacher must see to it that his students leave his pres-

ence at the close of the term with the knowledge that he has a keen awareness of the social implications of his science. Whether by a word here or a phrase there, in classroom, laboratory or office, or by participation in extracurricular activities on campus or off, he should let it be known that he accepts his share of responsibility for the consequences to society of the use to which the knowledge available in his special field of competence may be put.

The Central Questions

To be concerned about the consequences of the application of scientific knowledge cuts far deeper than at first glance might appear. Such concern implies concepts of the universe as a whole, and of man as a part of nature, that have a tremendous impact upon the life of each person. Although few of them will be vocal about it, the college students of these days are well aware that limited objectives, such as higher standards of living for less fortunate folk, better health for everybody, and peaceful relations between all nations, are not enough to satisfy completely the questing spirit of man. Even if they are attained, man will seek to solve the really fundamental problems: What am I? What should I do? What will become of me?

The data and concepts of the sciences are an important part of the foundations upon which one must stand to gain any worthwhile insight concerning such basic matters. Indeed it is often in the study of the sciences that the mind is first awakened, the questing spirit aroused, to start the college man or woman on the glorious adventure of the search for understanding of the cosmos and of himself. Even more often, it is to the teacher of a science that the student turns for sympathy and guidance, especially if the teacher is also a Christian. Scientific achievements suggest an objectivity of outlook and skill in thinking, for which the student has real respect. Surely from such a teacher uniquely desirable help may come.

Here it is the teacher's attitude, indefinable though that term may be, that counts as much as his words. Even though he may never mention Christianity or religion, the Christian teacher may communicate to his students something significant of the awe and wonder and reverence with which he himself looks upon "the whole created order," something ennobling of the respect and consideration and love with which he himself regards his fellow men.

Beyond Science

Moreover, the teacher of a science who is also a Christian will see to it that his students learn that wisdom is more than knowledge. Acquisition of the facts of science and recognition of its principles give no key to the problems raised by science as a whole. As the nuclear physicists responsible for the success of America's atomic-weapon program have so frequently asserted, the great, imperative problems of our day are not in the area of physics or chemistry but in that of ethics and morals. Something must be added to the intelligence of science. That something may be denoted as good will, the discerning love of the religion exemplified by Jesus.

There are those who say that our difficulties arise because the natural sciences have advanced so much farther than the social sciences; let knowledge in the latter field grow far enough and all will be well. "Salvation through knowledge" seems more plausible to some than "salvation through faith," and more likely to be realized. But the techniques of the social sciences may also be used by evil men for disastrous ends. They too are as neutral as "the rain that falls alike upon the just and the unjust, the sun that shines upon the evil and the good." Our troubles really arise from the fact that our dynamic of good will is not adequate to direct beneficially the vast resources of intelligence that are at hand.

The most important contribution of the Christian teacher of a physical science may be made at this very point. He may help his students comprehend the difference between physics and metaphysics, between the results of observation and of introspection, between knowledge that enables men to use efficiently the material resources of the earth and the recognition of values that give meaning to the life of the individual and to the cosmic reality as a whole. The wellsprings of good will lie deep within the spirit of man. The sources of discerning love are in the inner, private life of individuals, not in the outer, public world. Science discloses the imperative need; something that transcends science must assist men to respond to the challenge of our time.

No wonder there is a widespread desire for more Christianity in higher education. If civilization is to be saved from catastrophe, the ethical and social consciousness of each individual must be greatly strengthened, renewed and improved. Where better to concentrate upon that task than in our colleges and universities? Who is more qualified to work at it than the college teacher who looks upon his profession as a Christian vocation?

Logos

I AM a small thing,
I am the point of the nail.
I am a thin thing,
I am the edge of the blade.
Without me no house is built,
No tree is felled.
Without me is not anything made.

I am a swift thing,
I am the rim of fire.
I burn and I do not burn.
I am the still white center of desire,
I lift and I overturn.

I am hardly heard,
I am barely seen,
I am the last faint feather
Of light's wing.
I am the first slight pulse of spring,
I am the not quite green.
I am the skin of the wind,
And I divide
Nothing from everything.

EDITH LOVEJOY PIERCE.

College and the Sense of Calling

By John Oliver Nelson

TWO BLEAK CERTAINTIES emerge from most surveys of college undergraduates these days: (1) students seek economic security more than anything else, and (2) they do not expect to be enthusiastic about their jobs after they graduate. Enlarged to national or world perspective, those two facts point up with special relevance the problem of our culture. For it is a truism that, unless we rediscover a security far beyond armaments and money and unless we find ways of making ordinary lives genuinely adventurous, our Western way of life will deservedly drop into the discard.

Student Cynicism Mirrors Our Own

True, college students are no more preoccupied with economic security than most of the rest of us. If polls of college seniors all reveal a deep concern for a steady job with a big company, Blue Cross, Blue Shield, and Social Security and a pension, they merely parallel the very obvious materialism of an older generation. As the postwar millions on campus have largely by-passed the humanities for technical fields, for job training rather than personality training, our income-minded age can hardly be surprised. When we find students, too, worshiping not the special deities which campuses once claimed but the identical gods-of-this-world sponsored by mass periodicals and television, we realize gloomily that "no man is an island" in the large-circulation field. College campuses reflect the materialism of our time.

Students' stoicism or cynicism about "enjoying" their work after graduation is similarly no surprise. If they look ahead to being moderately bored with occupational life in a few years, it is probably just because they are better aware than previous generations that in our industrial society most jobs do turn humdrum very soon. *Death of a Salesman, Point of No Return,* and a hundred other plays and novels of the day do not escape the undergraduate. In a sorority group, mention was made of Henry Thoreau's phrase describing the millions even in his day as living "lives of quiet desperation"; the whole group seriously declared that this is a good description of the mood of most students right now on campus. Particularly is this likely to be the mood as another upsurge of "military necessity," not of their causing, washes away their every life plan and hope. Students murmur, no less than older people in this generation of ours, the old whiplash slogan: Blessed is he that expecteth nothing, for he shall not be disappointed.

Denaturing of a Doctrine

It is no coincidence that this vaguely stoic life view, on the campus and elsewhere, has crept over our culture during the same decades that have seen the decline of the one claim which is the antithesis of both job materialism and job boredom: the traditional doctrine of Christian vocation. In the past three centuries its relevance to the needs of civilization has never been greater nor its prevalence less. Consider briefly what has befallen the concept in our time, most notably on the college campus.

As most Christians dimly recognize, the term "vocation" in New Testament usage *(klesis)* meant a calling by God into this or that particular destiny—an experience every Christian could expect. As our Lord applied the assurance, "The very hairs of your heads are numbered," among a group of laymen, his claim was carried on in the evangelical word, "Christ died for thee," which reached out to every human being everywhere with a particular intention of God. During that first century the proclamation, taken seriously by a bored and jaded population, redeemed society, bringing down the mighty from their seats and exalting them of low degree. As time passed, of course, the conception narrowed. Did God call everyone? Could the Lord of all who was glorified at Nicaea and Chalcedon be intimately concerned for the destiny of every farmer or housemaid? Gradually the idea of vocation was reserved for those who found their way into church work. In medieval times, the priest or monk or nun was considered the only sort of person really "called"—a view put forward to this day by the *Catholic Encyclopedia,* which recognizes only that churchly definition of vocation.

'Summons,' Not 'Station'

Then came Luther with the flaming assertion that the Latin *vocatio,* which had been translated into the German *Stand* (station), really means *Beruf* (summons). Calvin took a similar view, and the doctrine of vocation again became a dynamic claim laid upon all Christians. The Reformation set it at the center of the divine message as the ground of our assurance of godly destiny and the basis of our devotion. The wry comment of a 17th century secularist indicates the result of this realization: "I had rather meet coming against me a whole regiment with drawn swords than one Calvinist convinced that he is doing the will of God!"

But again the deep religious sense of vocation did not endure. Indeed it was hardly appropriated, as Weber and Tawney have demonstrated, by the leaders of society. As history wore away the rich faith in which the insight flowered, vocation was not simply restricted once more to the clergy, but was denatured for everybody. "Calling" and "vocation" came to be synonyms of "job" and "occupation." Eventually—to come back closer to school life—the vocational guidance movement, and to a much greater extent in America than elsewhere, appropriated the term "vocation" as standing for a definitely nonreligious concept, far removed from the original New Testament idea.

The denaturing process has not stopped even there. A student recently explained his distaste for the word "vocation" by pointing out that the "vocational annex" at the high school was that department to which is consigned any student unable to qualify for college. "For me," he confessed, " 'vocation' is somehow tied up with slowness or stupidity, because vocational training is what you get if

you're too dumb to take any other kind." Thus has the modern world dealt with a breath-taking, revolutionary Christian doctrine, draining it of its spiritual dynamism.

Does not this decline in the meaning of vocation account rather completely for the cynicism of today's undergraduate—or, for that matter of most modern workers? We are supposed to "choose a calling," but nobody calls. We are urged to "use all our potentialities," but what are the potentialities of man and for what can he use them? A group of undergraduates not long ago viewed a vocational guidance movie which reached its climax in a diagrammatic pyramid made up of "training," "aptitude," "experience" and so forth, up to a shining capstone triumphantly labeled "success." One student's comment was sharp and immediate: "The whole thing is built around 'success,' without one word as to what success actually is. It's not money or power or glamor—we all know that. But what is it? This picture, and all our vocational guidance, never seems to say." He was everywhere being urged to "succeed," but also being left unaware that success originally meant fulfillment of God's calling for each individual. With that vast claim pulled out from under vocation, success means—lamely, for most students as they ponder the question—just a financial surplus.

The Church Has Been Preoccupied

This situation is of course no fault of students; nor is it the doing of some impersonal current of history or mass communications. It is largely a result of preoccupation in the Christian church itself. For not only has the church permitted vocation to be secularized for students during the past several decades, and allowed it to be trussed up with printed tests and aptitude devices: it has done so almost deliberately. It has passed by on the other side as it has seen vocation fallen among technicians. The pastor shrinks from speaking to young people about vocation because "that is something which the school handles scientifically." And his gospel has often become irrelevant to adult job life, waved away by the old warning, "Don't go mixing religion and business!"

Even more tragically, Protestantism itself has slipped into the error of assuming that only those in church vocations are called of God. The comment of a typical church-member mother is famous: "I thought my son might give his life to the Lord, but he decided to enter the wholesale soap business." The minister who speaks of church vocations as "full-time Christian work" plainly implies that all other vocations are merely part-time Christian work for people who are excused from making their jobs fully Christian. That muddy phrase "full-time Christian work" is a sorry token of the church's abandonment, during the past century, of the larger conception of Christian vocation. The church has discarded its offspring and sent both career-choice and job-life off to fend for themselves in a secular world—which has gladly adopted them for its own.

Nowhere is this separation between Christian faith and vocation more evident—and more crucial—than among students. A Y.M.C.A. study recently showed that among a fair sampling of young men, not one had related his job choice or job attitudes to his religion. While the church increasingly reaches students on college campuses these days, it very frequently shies off from the vocational field, leaving it to technically trained counselors. But student questions can be answered at this point *only* by Christian faith.

Goals in a New Universe

What are the goals of an effective human life? Could it be, in this new universe of drifting galaxies of hydrogen atoms, that there is a Lord God who has a real concern for individuals? Could every worthwhile job be Christianized so that it could be a ministry before such a God? Are there jobs, heroic or unheralded, within the wide horizon of Christianity with which students should be confronted as they seek to interpret their life's destiny? Only the church can answer these questions—or on many campuses can even ask them. If we are to have fulfilled lives, purpose, vision, perspective, then a clear and paramount task of the Christian fellowship is to reclaim and renew the whole doctrine of Christian vocation in the colleges and universities.

Notoriously, there are plenty of obstacles. One is that higher education itself has little if any sense of a vocation of its own—where it is going, what its long-term goals are. It often looks askance at any sort of unified or unifying world view. Another hurdle to a real appreciation of Christian vocation on campus is that in most universities specialization has gone so far that few faculty people know how to deal with a "whole" student. A third difficulty is that students themselves must start very early to specialize, so complex have become the skills in any one discipline and so short the time to master them. Again, many a campus is neutralized by a Socratic "pluralism" which insists upon a variety of religious claims but refuses to settle for any particular one. An especially perplexing impediment to a real interpretation of Christian vocation is the fact that church-related schools—where the claim should be at home—are often completely unimpressed by its importance.

In spite of these obstacles, the church does set forward today a number of means for making Christian vocation unmistakable and practical among students. Any student appraising a campus, or any college administrator or campus Christian leader seeking to evaluate program there, may well consider some of these means.

Conviction Changes Even Faculties

The most primary effort, of course, is to get educators to undertake a total consideration of aims in higher education, or of aims for Christianity within what is essentially a secular system of higher education. Possibly such interpretation must start among university and college trustees—those remote, powerful wielders of destiny in higher education. But sooner or later the question of wider policy comes back to faculty. Does this or that faculty, in the large, know what it means to be a Christian geologist or a Christian classicist or—even more rare—a Christian sociologist?

Part of the answer lies in appointing men and women who approach their teaching from that angle. Can the administration be induced to consider such wholeness of view as one essential in choosing faculty members? That means not just people who make the gesture of attending church or staying on a church roll, but people who have the special skill of "teaching to the glory of God." No sermons in class, no perfervid evangelism after class, but an

infusing of Christian grace and insight into every aspect of the field under consideration.

There is much to be done today, on the part of Christian workers or fellow faculty members, to change faculty in the direction of becoming articulate Christians in their respective fields. Several colleges now hold faculty retreats, sometimes just before school opens in the fall, in which the participants go apart to meditate and pray and look at their campus jobs "from the viewpoint of eternity" —and to help the vaguely Christian or non-Christian faculty person share new vision. To the same end, faculty study groups built around great Christian books on the meaning of higher education (such as Walter Moberly's current *The Crisis in the University*) are effective. On several campuses, student-arranged home-study seminars gather at a professor's house for a number of evenings to discuss the Christian aspect of some subject which could not be dealt with in class, thus both reaching students and impelling teachers to explore some new field from a spiritual angle.

Counselor, What's Your Theology?

Another way of interpreting Christian vocation as a claim on the whole of life is to deal with prospective teachers before they are actually appointed. Several communions are now placing special emphasis upon programs among graduate students. This method reaches the few, to reach the many later on. Thus graduate study is no longer a vacation from Christianity—as it has long tended to be—but a time for integrating Christian insights into particular fields of study.

A second major approach is to lead the people engaged in the campus student counseling program to see the whole picture of Christian vocation. This may mean that church representatives and student Christian movement leaders must themselves learn something of what the personnel and personality counseling services seek to accomplish, going on from there to encourage an avowedly or even unavowedly Christian presupposition in testing and interviewing. If the so-called "religious counselor" on campus can be counted on to be just "impractical, unscientific and sentimental" in his advice on the choice of a career, or if his attitude is known by students to differ widely from that of the technically trained interviewers, the undertaking will not get far. But if the school administration can be led to appoint counselors who have a positive, theistic viewpoint about life itself, and if other leaders on campus are sensitive and realistic about counseling program as well as the Christian faith, changes can most certainly be brought about.

Students Awake to the Need

No force in the colleges and universities has done more to bring Christian vocation into student consciousness than the student Christian programs of the denominations, the Y.M. and Y.W.C.A.'s, and the Student Volunteer Movement. In the past few years most communions have stressed Christian vocation in their national programs. A recent student conference at Green Lake, Wisconsin, reached its high point in a dedication service during which each vocational group rose and pledged itself to service in the name of Christ. Many student conferences have provided panel discussions in which representatives of various professions and occupations show vividly how their work becomes a ministry. A recent national quadrennial conference of the Student Volunteer Movement, dealing with "Christian frontiers," pointed out dramatically that such frontiers are not geographical only but exist in every sort of occupation. "Maybe you should *not* leave your vocational field and become a missionary, for God's call may be to make your ministry right there!" Indeed, student conferences at which many are led to realize that not all Christians necessarily become preministerial students are themselves a discovery for the claims of Christian vocation. If the summer conference is, as has been claimed, the one new method of Christian education in a thousand years, then we do well to focus it upon this central insistence of the faith.

Helps Toward Further Exploration

In some regions, student Christian conferences have gone further, to provide special retreats and other assemblies for particular vocational groups such as teachers or physicians or engineers. The possibilities of this sort of quiet gathering of like-minded graduates and undergraduates—some fully committed Christians, some still unconvinced—should be explored far more thoroughly. Here again the need is plain for an integrated, convinced national student Christian movement. Heartening steps to create a sense of Christian vocation have already been taken by the United Student Christian Council, and the similar emphases of such student periodicals as the *Intercollegian* and *motive* are likewise encouraging. A new manual on Christian vocation prepared by the United Christian Youth Movement, and the ongoing program of the National Council of Churches' new department of Christian vocation, can be helpful to youth and students everywhere.

Vocation a Steady Claim on Campus

Finally, in the Christian all-year programs carried on by college groups or by the administration or by churches near the campus, Christian vocation can receive its greatest impetus. Religious emphasis weeks are being held in more and more schools, partly under the impact of the University Christian Mission, and in these, vocation can be underlined and made explicit. Since a team of visiting leaders includes Christian laymen articulate in their own fields, there can be convocations of all law students or medical students or engineering students, each addressed by someone who knows that discipline from within. Though the confrontation may be a brief and glancing one, for many a student it brings the first hint he has ever had that Christianity can be applied to his particular occupation. At more than one school, the recently published volume by the Briton Daniel Jenkins, *The Christian Doctor,* has been taken up for study by medical and premedical students during the religious emphasis period.

Then also on campuses where there has hitherto been no relation between "Career Decision Day" and religious emphasis, efforts are being made to combine the two as fruitfully as possible, with the job decision usually following soon after the spiritual impact is established. The goal is not just the old one of "getting people into church vocations"—the ministry and mission work and parish leadership; rather it is to show that Christian decision can have

no more practical expression than vocational decision, that choice of a job stems from choice of a life goal. When this point is furthered in chapel talks by faculty in various fields, by chaplains and by visiting ministers, it gets into the life stream of campus thinking week after week. Constant study programs, vocational interest analyses in student Christian groups, panels on vocation, retreats built around dedication of life to God—all have their part in the steady program of Christian campus activity.

In these and a hundred other ways, can the ageless truth of Christian vocation be brought home to the security-seeking, stoical undergraduates on today's campuses? The church has no more important—or harder—task in higher education for this generation.

Can College Athletics Be Saved?

By Brutus Hamilton

"WE'VE got to do something about these athletic problems or we're all going to be sunk, higher than a kite." Thus a keynote speaker at the January meeting of the Pacific Coast Intercollegiate Athletic Conference, and though he mixed his metaphors what he said was highly significant. After many hours of frank discussion in this meeting one of the university presidents asked: "Gentlemen, are we admitting that we are dealing with a force which we can neither control, direct nor stop?" He expected no answer. He got none.

The president could have had his answer except for one reason: the men to whom he was speaking were experts who had spent years studying the problem in all its phases, and experts are not as willing to answer as the lay observer. The professor can reduce a complicated experiment to a simple formula but the human equation is different. There's no simple answer to any of our problems nowadays and the problems confronting intercollegiate athletics are no exception.

Isn't it possible that we are all prone to oversimplify matters? For example, try this: In 25 words or less complete the following sentence: "The trouble with the modern church is . . ." Now experiment on "The State Department," "Our Military Policy," "The American Newspapers," "The Movies," "The Modern Family," "Our Educational System," "The Farm Problem," "The Unions," "Management," "Our Tax Program," and then finally complete the sentence, "The trouble with intercollegiate athletics is . . ."

Right Answers Not Easy

Almost anyone can complete the sentences in a way satisfactory to himself, except the man who happens to be an expert in that field. These are great days for the "clever" people. You can get the "right answer" from almost anyone about almost anything. The only trouble is that the right answer doesn't come too readily to the men and women who are charged with the responsibility of solving the complex problems of family, city, state, nation, and world. Ask the man who has the responsibility.

Highly intelligent and specially trained men and women are devoting their lives to an attempt to solve these problems. It's not easy. We are living in a sick world and we need expert diagnosticians to tell us what's wrong and expert physicians to cure it. We need giants and none appears.

The sickness in intercollegiate athletics began before 1900. It has grown worse ever since, more in some sections than in others, more in some universities than in others, but there is some sickness in every school sponsoring an intercollegiate program. Most of the sickness centers around football, a little around basketball, and occasionally around baseball and track. No one criticizes boxing, wrestling, crew, gymnastics, skiing, yachting, handball, badminton, weight basketball, fencing or the other nonrevenue producing sports, unless it be the athletic director who has to balance the budget. His money comes chiefly from football, a sport that is getting pretty big for its academic britches.

The evils began in the old familiar way common to all us sinners—the compromise of an ethical ideal to meet a temporary expediency. "Tempering idealism with some practical realism" is the way they put it in the nineties. A local strong boy who looked capable of doing his bit with the "flying wedge" type of football was approached by an alumnus or student of a fine old college and induced to enroll. He had no credentials except his strong body. Somehow he got registered. He may or may not have attended classes. He was eligible to play upon matriculation. He could drop out after football season and go home with a few dollars in his pocket and some pleasant memories in his head.

Fences That Don't Fence Out

Thereupon the faculty began to build fences. They've been building them ever since but not quite fast enough. Some of these fences are the one-year residence rule, making it impossible for an athlete to compete on a varsity team until his sophomore year; the transfer penalty, which eliminated to a great extent the raiding of the small college campuses by the larger institutions on the lookout for promising or ready-made athletes; the imposition of certain academic requirements—usually four basic points, to wit: (1) an athlete must carry a minimum of 12 units during the semester of participation; (2) he must pass a minimum of 10 units his last semester prior to competition; (3) he must make reasonable progress toward his degree; and (4) he must meet the published entrance requirements of the institution which he represents.

At first some of these rules were bitterly opposed, but now they are generally accepted. Entrance requirements vary greatly of course. Most state universities admit graduates of any accredited high school in that state. This is not true of all, including Michigan and California, where a

minimum of a B average in a prescribed college preparatory course is required. The requirements at private institutions such as Harvard, Princeton and Stanford are as high or higher. At no university are the requirements too severe for an eager, ambitious and well advised student. It's amazing, though, how many good high school athletes fail to make the necessary grades for admission to a first-rate university. One disgusted coach said of a "football school" in his state: "All you need to get in is a hunting license, and all you have to take to be eligible is a shower bath."

Intelligence or Economics?

The two fences easiest to slip through are those dealing with (1) proselyting or recruiting and (2) subsidization. The persistent and flagrant infraction of these two rules will eventually cause educators to follow the lead of the University of Chicago in abandoning all intercollegiate athletics. If that happens something potentially fine and splendid will have been removed from American life. It shouldn't happen and I don't believe it will. Surely there is enough intelligence among faculty, coaches and directors to save football and put it on a sane basis in keeping with higher education. If that intelligence is lacking then maybe economics will provide the hard and unpleasant answer. Some present trends such as diminished gate receipts would seem to indicate that the harsh law of economics may settle the problem before human minds reach a solution.

The Pacific coast conference has, I believe, the strictest rules in the nation and the most efficient enforcement. Our code is much more stringent than that of the National Collegiate Athletic Association, and we hire a commissioner to investigate violations and enforce the rules. Fines are imposed upon universities that infringe upon the code. It is not a perfect code but it's a step in the right direction. Infractions are hard to detect and even the strictest laws can be circumvented. The paid employees of the athletic departments of the member institutions hew to the line pretty well. No Pacific coast conference coach travels through the state interviewing athletes. He can't "beat the bushes"—it's against the rules. He can, however, work by indirection, and perhaps some coaches do.

They Had It Coming

The aid which can be given an athlete is clearly defined in our code. He can be given a grant-in-aid to pay his tuition at the private institutions where fees are charged, and he can be given a job. Limitations are placed upon the amount of money he may earn. In general the same rate of pay prevails for the athlete as for the nonathlete. The athlete is not to receive "excessive aid." This is a good rule, but difficult to enforce. If an alumnus has a loose ethical code which will permit him to break the rules he can spend his money sending athletes through college by under-the-table payments. The athlete has to perjure himself before his faculty representatives and the Pacific coast conference commissioner in signing the questionnaire in which he is supposed to list his sources of income. That's bad for the boy and bad for the alumnus. It's also bad for intercollegiate sports.

We directors and coaches are partly to blame. We helped conceive these Frankenstein monsters which now threaten to destroy us. We have applied professional tactics to an amateur sport sponsored, in most cases, by students at institutions of higher education. We've gone along with the times, following the path of least resistance. The road will be rougher and steeper from now on. Serves us right!

Still, we're pretty good fellows and are not altogether to blame. Intercollegiate sports are probably no sicker than many other parts of our American life. We're just close to the surface and our faults stick out and are widely publicized. Our faults are a symbol of a sick and restless age. We are caught in the postwar "something for nothing, what's in it for me" philosophy. You, gentle reader, must share some of the blame with us. You tolerate human frailty in nearly every phase of daily life, yet you are disappointed when coaches and players at your alma mater are less than perfect.

I never make predictions on athletic contests but I'm going to make one now. The over-all percentage in football for the next 100 years is going to be .500. That means, exclusive of ties, rare in modern football, half the teams are going to win and half are going to lose. We can sob and curse and kick the stairs; we can proselyte, subsidize, lower entrance requirements, set up "bomb-proof" courses for our athletes, but we can't change the mathematical fact that half will win and half will lose. We can forget all our ethical standards but we can't change those percentages.

In a sense the intercollegiate athletic problem is a very small one. It is important primarily because it may reflect a weakening of the moral fiber of our people. World War II was only the Little War; the Big War comes now. It is the test we are now experiencing to see if we have sense enough to make sacrifices, character enough to sustain the effort and eliminate the ugly and unbeautiful within ourselves. That is the Big War, and character is still the best national weapon. The atom bomb is only another Maginot. No two-ocean navy, no 80-group airforce, no 200 infantry division army, no secret weapon now in our possession or on the planning boards can save us from ourselves or from some foreign enemy if we allow our moral fiber and our national character to decay.

Higher education without character is dangerous; intercollegiate athletics without character is hopeless. I believe we can put hope into it. We'll work, and try.

God Plants a Seed

GOD does not paint his truth upon the sky;
There is no blast of trumpets when he speaks;
He plants a seed, well hidden from the eye,
Within the mind of one who truly seeks.
In time a root takes hold beneath the sod;
A slender shoot comes up to pierce the blue;
Then tiny leaf, then bud, then flower, and God,
Who willed it all, at last has seen it through.
So did he speak to men of long ago;
In prophet hearts he dropped a tiny seed;
Then root and shoot and leaf and bud, and, lo,
A full-blown flower in one eternal deed!
In Christ the Lord, who died on Calvary,
God bared his heart for seeking men to see.

JOHN CALVIN SLEMP.

Manpower and the Colleges

By John O. Gross

CRISIS is not a new word in the educator's vocabulary. During the past twenty years educational institutions, along with the nation, have experienced a depression, a world war and postwar inflation. But to the Christian colleges, battling for their very existence, the present crisis is the most threatening of these two decades. Inflation, coupled with curtailed enrollments, is portentous, and the schools can survive only through church influences and financial sacrifices.

Experts on college enrollments predict that the next three years will be lean ones. The U. S. office of education estimates that male enrollment will be off 16 per cent in 1951 over 1950; 25 per cent in 1952; and 30 per cent in 1953. This prediction supposes that the age for draft calls will not drop below 18 years and 6 months until sometime in 1952, if then. Hence it appears that 1951 high school graduates who enter college in the summer or fall have a fair prospect of completing a year's work. Freshmen of 1951 who join the Reserve Officers Training Corps are reasonably sure of deferment—if they maintain a high scholastic standing and keep their health—to complete four years of study. It is believed that pressures will increase to keep men in college, particularly those who may qualify as essential workers.

Obviously, the foregoing gives a more hopeful prospect for male enrollments in 1951-52 than was in view in the late fall of 1950. But administrators of church colleges discern some factors which through the next five years will tend to keep their enrollments down. Competition to get students will be sharp. State institutions, anxious to maintain high enrollments in order to secure income from dormitories and gain larger appropriations, will be most aggressive. Employment pressures from industry and commerce will be stepped up. Uncertainty about college status will affect the morale of high school seniors. Many who go directly from high school to the armed forces for 24 to 27 months of training will be eliminated as college possibilities. Added to all these disadvantages is the ominous drop in the birth rate in the 1930's. The "war babies" will not be ready for college until the latter half of the 1950's. All these facts demonstrate that when a nation turns to war or preparation for war both youth and the institutions serving youth are immediately upset. A careful study of what a permanent peacetime system of universal military service will do to our life and to the institutions which mold it brings deep dismay.

I

It has been pointed out that the educational institutions with record enrollments have been trying to cope with the continuous spiral of price increases. Retail prices have soared to 70 per cent above the 1941 level and wholesale prices have doubled. Twenty per cent of all the liberal arts colleges in America reported deficits in 1948-49, and 40 per cent in 1950-51. The number for 1951-52 will probably exceed 50 per cent.

The difficulty of operating schools in the black was increased when inflation threw their major sources of income out of balance. To assure a degree of stability in financial operation, endowment earnings should provide at least 25 per cent of the income. Endowments did account for 23.4 per cent of the income of private institutions of higher learning in 1940, but in 1948 income from this source dropped to 11.8 per cent, and in 1949-50 it doubtless fell to 10 per cent or below. Because each dollar earned by investments will buy little more than one-half of what it bought in 1940, the loss of income is in reality one-half again as great as the actual figures show.

To offset the loss from endowments and to meet increased costs, student fees have been regularly raised since 1943. In most schools the charges are 100 per cent or more above the level of that year. (In 1947-48 tuition accounted for about 65 per cent of the income of educational institutions.) Actually these abnormal increases were made possible through the veterans' educational program. Now that that is coming to a close, the trend in increasing fees must be reversed if ability to pay is not to be made the basis for enrollment.

II

A third source of income for institutions is gifts for current operation. Fortunately, as far as church and alumni are concerned, here are possibilities for expansion. Annual church gifts from among supporting denominations for current operation vary from 10 cents to $2.11 per member. Methodists, whose denomination gives the largest amount in the aggregate for its schools, contribute only 25 cents per member. Per capita tax moneys given for the operation and maintenance of state institutions (not for plant expenditures) ranged in 1946 from 79 cents in Massachusetts to $6.70 in Utah.

An educational institution cannot operate as such without providing a balanced educational program. It may reduce expenses and make adjustments, but it cannot drop below a fixed minimum and still function effectively as an educational institution. To keep our Christian educational institutions intact, outside income to offset the loss from student fees must be found. Such help must come largely from the churches and from friends of the Christian institutions.

Here are a few case studies made of selected senior colleges with enrollments ranging from 400 to 2,000 which show the help they will need in gifts if enrollments drop 25 per cent. An educational institution now enrolling 400 students with tuition income of $95,000 and gift income of $15,000 will have to secure two and one-half times its present gifts, or $37,750, to meet the loss. A school with an enrollment of 400 to 800 losing 25 per cent of its tuition income and having $20,000 gift income will need $53,750. One having 801 to 1,200 students with tuition income of $440,000 and gift income of $14,000 will need nine times that amount, or $126,000. And one having 1,200 to 2,000

students with tuition income of $550,000 and gifts of $25,000 will need $162,500. These wide variations suggest that the sum each college will require to keep it operating depends upon its own operation and maintenance budget and the amount now received from gifts.

There are some educators who feel that Congress should make provision for financing the institutions under a "stand-by" arrangement. When certain essential industries are closed, they point out, provision is made to keep them intact and ready for use when the cause of dislocation is removed. Certainly it would seem that educational enterprises should be in this classification. But the slowness with which the federal government acts on educational matters does not permit us to hope for any such help during the period of greatest need.

III

While between 300 and 400 educational institutions have R.O.T.C. units, comparatively few of the church colleges have them. (Out of the 68 senior colleges in the Methodist Church, only 4 have such units.) That schools with R.O.T.C. will have the advantage in securing enrollments is obvious. Many of the church-related colleges have applied to some branch of the service for R.O.T.C. units and doubtless a few additional ones will be established on the campuses of church colleges.

The whole problem of military units in church-related schools raises a controversial issue that is bound to be hotly debated. Opponents brand military units as a "lure of temporary security" and charge that with "their inflexible requirements and atmosphere of indoctrination [they] inevitably mean the loss of essential freedoms." Now, however, from wide samplings of current attitudes, I would say that very few administrators of church-related institutions will take an absolutist stand. To do so, they say, will mean that the schools will surrender important educational opportunities and deprive themselves of any corrective influence on the nation's future leaders at a critical period in their development. The colleges, they insist, provide a type of environment and other advantages to a youth during his period of training that no army camp can give. "If a chaplain is good for those in military service, why isn't a Christian college good for R.O.T.C. students?" asks one prominent churchman serving as a college president.

While charges will be made that the introduction of an R.O.T.C. unit on the campus of a church college is a "sell-out," most schools offered units will nevertheless accept them because the exigencies in which they are caught leave no satisfactory alternative. They have services to perform to established constituencies which expect them to provide some of the advantages given by state schools. Consequently, like students who must make a choice, the colleges as integral parts of the society in which they live feel that they must either adjust to the emergency or move from the main stream into a little side eddy.

IV

But however much heat may be generated in church circles over the Christian implications of the R.O.T.C., the need of the institutions and their survival are the main question. A hurried glance at the church's dependence upon these schools indicates that their continuance is not an academic matter. In fact, it is related to the need for Christian personnel to plant Christian idealism in all parts of life and in every part of the world.

On the side of personnel needed to carry forward the work of the Christian church, the Christian college has been and continues to be the chief source of supply, both in number and in quality. Studies made by church boards verify the dependence of the church upon them for its leadership. Most of the denominational seminaries draw about 75 per cent of their students from church-related colleges, and at least one-half of these from the colleges related to their own churches. From 20 to 25 per cent come from tax-supported institutions. Yale and Union, both rendering wide service to all denominations, get 75 to 80 per cent from church-related and independent colleges, and 20 to 25 per cent from state schools.

A study of Methodist ministers who are listed in *Religious Leaders in America* showed that 72.2 per cent were graduates of Methodist colleges; 10.8 per cent came from other church-related colleges, 9.7 per cent from independent colleges, and 7.3 per cent from tax-supported schools. Eighty per cent of the number holding B.D. degrees or the equivalent obtained them at Methodist theological seminaries. Very little deviation from this pattern is to be expected in other denominations.

During the past decade closer working relations have developed between the church and its institutions. This trend is reflected in the concern of the colleges to train personnel for service in the church. Last year the number of preministerial students enrolled in church schools and men in theological seminaries reached an all-time peak. But this does not mean that the church's need for manpower is being fully met. To make replacements and provide for advance work an even greater number of men and women than are now being trained must be secured. This fact alone points up an important reason why church people should be concerned about their institutions.

V

The war and the current emergency challenge Protestants to restudy their plans for training ministers. Many of the future prospects for the Christian ministry must face their draft boards before they enter college. If deferred, the student must declare his intention to prepare himself for the Christian ministry. This means that students preparing for the ministry will be so earmarked in the undergraduate schools. Consequently the church should assume some responsibility for guiding them through their courses. The way is now open for more careful training of future ministers, and if the church and seminaries take advantage of the opportunities this plan brings, ministerial personnel can be graded upward.

The welfare of the church, however, reaches beyond the need for trained personnel. Its institutions have been more than schools. They have been prophetic voices crying out against the neglect of the moral and spiritual elements in education. In 1950, 52 per cent of the 433,734 graduates of institutions of higher education majored or secured their professional degrees in engineering, business administration or scientific studies. Theology claimed seven-tenths of 1 per cent of them, and the majors in philosophy num-

bered 2,835, or six-tenths of 1 per cent. In 1860 there were four engineering schools in this country, and up to 1866 only 300 engineering degrees had been granted. Now about 12 per cent of all students who graduate from institutions of higher learning major in some branch of engineering.

It goes without saying that the future of the church demands a climate in which it can thrive. Creating such an atmosphere is the work of Christian leaders, both lay and professional. Without them the church's evangelical and missionary enterprises will suffer. The vast stream of graduates which flows into society to accentuate and develop the material side of civilization must be paralleled by one concerned with Christian ideals. What happened to Japan might conceivably become the fate of our own country. Japan implanted Western technology without an undergirding idealistic philosophy. So far the qualities that have held our civilization together have come from the remaining influence of pioneer Christian beliefs. If this diminishes the chance for our survival likewise decreases.

VI

The church colleges contribute to the building of spiritual idealism in many ways not apparent on the surface. For instance, the main source for teachers of humanistic subjects for all institutions has been and continues to be Christian colleges. These persons fill strategic positions in our national life. It is they who continually point out that if the spiritual is left out of the process of building human personalities and only pure intellectualism or unalloyed vocationalism is emphasized, vicious results to the personal and national character must be expected.

Also, there are many ways in which the college can help the church with its over-all strategy. For example, attention has been called in recent months to the type of Americans sent by industry and government to all parts of the world. Many of these people are secular-minded and concerned only about economic and social advancement. They are poor representatives of both Christianity and democracy. "Think," Harold A. Ehrensperger has said, "what the latter half of the 20th century might mean in history if America were to send out carefully screened, democratically minded missionaries of brotherhood to every country that would accept them!" Is not the Christian college best able to take the initiative in training people for such work?

The prediction made in another day by the late Henry Nelson Snyder, president of Wofford College, speaks to us in this crisis. He said that the Christian college will continue so long as men "value the worth of the things of the spirit and the service of the common life." "So long as these colleges themselves keep faith, though under changed conditions, to the purpose that gave them birth, they need not accept anybody's good-bys as authentic or final. As in the past, so today and tomorrow, they will gather to themselves their friends, who, understanding their worth and their invaluable contributions to society, will furnish the support needed for enlarged usefulness." This is a conviction many of us hold today for our Christian institutions in 1952.

BOOKS

The Voice of the Small College

THE SMALL COLLEGE TALKS BACK: AN INTIMATE APPRAISAL. *By William W. Hall, Jr. Richard R. Smith, New York, $3.00.*

THIS is a most welcome book, particularly at a time like ours when the voice of American collegiate education sounds weak, doleful and inconsistent. It is a real inspiration to read this book by a college president (Westminster) who talks in terms of service rather than survival, principles rather than prerogatives and hope rather than despair, and backs it up with an impressive record of achievement. The avowed purpose of the book is to "generate heat as well as light," and it does just that.

The informality of the style is deceiving. Just because you find a college president taking down his hair do not think that you are meeting one who is also lowering his sights. Just the contrary. Beneath the surface of this record of his nine years (1939-48) as president of the College of Idaho are to be found the major problems which beset the small, church-related liberal arts college today—and also the principles and attitudes which go a long way toward solving these problems.

The first six chapters contain the biographical and background material necessary for understanding the man and the job. It is interesting to note that the foundation for Dr. Hall's approach to his first presidency was laid in his experience of teaching at Robert College, Istanbul, and the American College of Sophia. This experience opened his eyes to "what had been accomplished by daring and statesmanship grounded in religious conviction and commitment."

The seventh chapter is the heart of the book. This describes how the decision was made as to what the College of Idaho should become. On the basis of its tradition, geography, economics, and nature as a gift-supported, church-related college, it was decided that there was room in southern Idaho for a small college which would stress the liberal arts rather than vocationalism and quality rather than quantity, and would pioneer in education rather than follow the beaten track. "The emphasis on the secondary level is on the tools of thought, the emphasis on the graduate level on the techniques and the knowledge which will lead to professional competence. On the undergraduate level there is broadest scope for stress on critical thinking, on relating thought to the basic and the universal and ultimate purposes of man. This is a sphere in which the personal equation enters as a vital factor. The state by virtue of its inclusive and impersonal nature is subject to limitations in offering such a program in its full scope and implications. The independent or church-related college is not." Such was to be the purpose of the College of Idaho.

The rest of the book relates Dr. Hall's experiences, both comic and tragic, in attempting to carry out such a purpose. Whether he tells of winning the battle of the budget, of unsuccessfully trying to bring the football program in line with the avowed purpose of the college, of struggling to develop public relations, or of bafflement before his enthusiastic and stalwart board of trustees, his story is always human, always illustrates the application of a principle, always is interestingly and humbly told.

This is a success story, but not the story of a successful technique. Rather it is the story of the successes of a community of people, called the College of Idaho, dedicated to the purposes and principles of a religiously based liberal arts education. Small wonder then that the budget balanced and new buildings arose, that an-

(*Continued on page 404*)

The Christian Century presents herewith special announcements from a number of Christian colleges and seminaries throughout the country. We sincerely hope that our readers will give them the attention they deserve, and will make as much use of the information as possible.

GUSTAVUS ADOLPHUS COLLEGE

St. Peter, Minnesota

ONE OF AMERICA'S LEADING LUTHERAN LIBERAL ARTS COLLEGES

* * * *

FOUNDED IN 1862 BY SWEDISH LUTHERAN PIONEERS

* * * *

SUPPORTED BY THE

AUGUSTANA EVANGELICAL LUTHERAN CHURCH

* * * *

Numbers among its graduates hundreds of pastors and such outstanding Lutheran laymen as Gov. Luther Youngdahl of Minnesota.

* * * *

1000 STUDENTS - - 18 BUILDINGS

* * * *

President—DR. EDGAR M. CARLSON

ALLEGHENY COLLEGE

Announces a

SUMMER SCHOOL

for Entering Freshmen

JUNE 29 to SEPTEMBER 8

June high school graduates may begin their college careers immediately under this program.

Write Director of Admissions

Allegheny College
Meadville, Pa.

MANCHESTER COLLEGE

A Church-Related College
Liberal Arts and Teacher Training
Strong Service Emphasis
Keen International Interest
Enrollment 700 to 800

LOCATION, NORTH MANCHESTER, IND.

SUMMER SESSION

SIX WEEKS SESSION—
June 25 to August 3

FOUR WEEKS SESSION—
August 6 to August 31

Special rates for ministers and teachers in active service. Living accommodations available on and near the campus. Organized social and recreational program.

THE UNIVERSITY'S SCHOOL OF RELIGION, a fully accredited graduate interdenominational seminary, provides summer courses looking toward such degrees as M. Th., M.R.E. and M.A. The 1951 summer faculty includes; Murray Leiffer, Church and Community; Herman Beimfohr, Religious Work with Students; Willis W. Fisher, Old Testament; and Paul B. Irwin, Religious Education. Students may elect from the varied offerings of the entire University, including Education, Psychology, Journalism, Social Sciences, Music, Art, Drama, and Public Speaking.

SPECIAL OPPORTUNITIES are offered in the fields of Art, Music, Drama, Audio-Visual Education, Speech Correction, School Administration, Counseling and Guidance, Intercultural Education. Workshops in Communications, Teaching of Sciences, and of Geography.

Write to Summer Session Director for Bulletin

UNIVERSITY OF SOUTHERN CALIFORNIA
Los Angeles 7, California

SCHOOL OF RELIGION

Accredited by American Association of Theological Schools.

Member of American Association of Schools of Religious Education.

Summer School: Six-week sessions, June 12-July 20; July 24-August 31; 3-week quarters: June 12-29; July 2-20; July 24-August 10; August 14-31. City Church, Counseling, Rural Church and Religious Education in special 3-week courses. Other courses available.

Regular School: Fall Semester, September 10, 1951; Spring Semester, January 28, 1952. Strong, scholarly, experienced faculty. Adequate modern building. Strong library. Full program for training ministers, missionaries, and other religious workers.

Degrees offered: Bachelor of Divinity, Master of Theology, Master of Arts, Master of Religious Education.

For catalog and information, write: O. L. Shelton, Dean

SCHOOL OF RELIGION

BUTLER UNIVERSITY INDIANAPOLIS 7, INDIANA

HOOD THEOLOGICAL SEMINARY

Hood Theological Seminary, with Livingstone College, is a center of liberal and theological education. Courses of study leading to the B.D. degree; Certificate in Theology and Graduate Certificate in Religious Education are offered.

Address all inquiries to—
W. J. Trent, resident or J. H. Satterwhite, Dean

Hood Theological Seminary
Livingstone College Salisbury, N. C.

Christian emphasis in courses preparing men and women for careers in youth leadership in YMCA's, schools and other community agencies. Undergraduate and graduate degree programs combining general and professional education.

SPRINGFIELD COLLEGE
Paul M. Limbert, President
Springfield, Massachusetts

UNION THEOLOGICAL SEMINARY

New York City

SUMMER SESSION
July 2-August 10, 1951

Courses offered in all departments of the Seminary.
Columbia University Courses also available.

FACULTY

Old Testament	Samuel L. Terrien
New Testament	Frederick C. Grant
Church History	Robert T. Handy
Philosophy of Religion	David E. Roberts
Systematic Theology	Walter M. Horton
Christian Ethics	A. T. Mollegen Liston Pope
Practical Theology	Jesse Halsey, Gerald Kennedy, J. O. Nelson, Otis Rice, Douglas V. Steere
Religious Education	R. H. E. Espy, Harry Goodykoontz, F. Ernest Johnson, Charles H. Johnson, Lewis J. Sherrill, Paul Veith, Mary Tully
Sacred Music	Alfred M. Greenfield, Robert Lee, Marguerite Hazzard, Ethel Porter, Robert Tangeman, Edith Lovell Thomas

Two Three-Week Terms: July 2-20; July 23-August 10.

CONFERENCE FOR MINISTERS AND RELIGIOUS WORKERS
July 9-27, 1951

Lectures by widely known theologians, ministers and teachers.

For information and complete programs address:

OFFICE OF SUMMER COURSES:
3041 Broadway, New York 27, N. Y.

THE PRINCETON INSTITUTE OF THEOLOGY

July 9-19, 1951

Ten days of fellowship, education and inspiration

Opening address: Ralph W. Sockman of New York

Bible hours: John A. Mackay on Ephesians and John Paterson of Drew on the Psalms.

Convocation periods: Nels Ferre of Vanderbilt and Joseph Fletcher of Cambridge, Massachusetts

Evening meetings on live contemporary subjects by John A. Mackay, E. Harris Harbison of Princeton University, Paul Blanshard. Series of sermons by Murdo Ewen Macdonald of Edinburgh.

Elective Courses by:

Henry S. Gehman of Princeton
George S. Hendry of Princeton
Donald Macleod of Princeton
Lefferts A. Loetscher of Princeton
Elam Davies of Wales
Norman V. Hope of Princeton
Edward J. Jurji of Princeton
Paul L. Lehmann of Princeton

Moderate charges. For information address:

Princeton Theological Seminary,

J. Christy Wilson, Princeton, New Jersey

Over A Century of Christian Educational Service . . .

Franklin College, founded in 1834 by pioneer Baptist leaders in Indiana, has been giving students a foundation of learning in cultural fields with a basic Christian emphasis throughout the years.

The Liberal Arts curriculum, leading to the A.B. and B.S. in Elementary Education degrees, is organized to mold a well informed personality into a participating and useful citizen. Franklin's success is proven by the unexcelled standing in academic circles. It was on the last published approved list of the Association of American Universities; it also has been approved by the North Central Association of Colleges and Secondary Schools, the American Association of University Women and the American Association of University Professors.

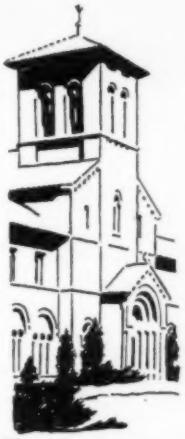
In addition to the many diverse fields of study; pre-professional training is given in medicine, medical technology and laboratory technique, law, nursing and physics. Some work, such as business administration, journalism, and the ministry, is done on a profesional level.

Franklin College is a co-educational church related college with a well qualified faculty and excellent physical plant. The cost of attending is below the average of other nationally accredited independent colleges in Indiana.

If you are interested in coming to Franklin College, write today for information or catalogue to

FRANKLIN COLLEGE

Office of Admissions (CC) **Franklin, Indiana**



OBERLIN GRADUATE SCHOOL OF THEOLOGY

An interdenominational school with 115 years of experience

- Provides thorough preparation for Christian Leadership — ministry, missionaries, directors of religious education
- Qualified Faculty
- Tested Curriculum
- Ample opportunities to serve in churches while attending school
- Adequate facilities
- Apartments for married students

SUMMER SCHOOL July 2-20
Graduate School of Theology
Oberlin, Ohio
Leonard A. Stidley, Dean

SUMMER SCHOOL
at
CONCORDIA THEOLOGICAL SEMINARY

St. Louis 5, Missouri

First Term, June 4-June 22, 1951
Second Term, June 25-July 13, 1951

Students may enroll for one or both terms.

A variety of attractive courses in all departments of theology will be available.

Special courses for ministers' wives.

A large and able faculty will be at the service of the Summer School.

Fees are reasonable.

Concordia has a beautiful campus and excellent housing and recreational facilities.

Concordia Seminary is one of the oldest and largest theological schools in the country and is known the world over for its conservative theology and scholarship.

Applications should be made on or before May 15.

For further information write to

Graduate School
CONCORDIA SEMINARY
801 De Mun Avenue
St. Louis 5, Missouri

Christian Education
for more than a
Century
CARROLL COLLEGE

Since 1846

Waukesha, Wisconsin

Write: Nelson Vance Russell, *President*

BOOK REVIEWS

(*Continued from page 401*)

nual giving increased from $6,000 to $45,000, that salaries were increased 150 per cent, that the faculty stayed, and that student enrollment reached the level set for it.

On the basis of this experience Dr. Hall points out in the last chapter that the dangers to such colleges are to be found not outside but inside them, in their not being true to their genius. The source of these inside dangers is in all of us who are in any way connected with such colleges—students, faculty, administrators, trustees and friends alike. And no book that I have read on American education will do more to strengthen the arm and heart of such people than *The Small College Talks Back.*

N. E. RICHARDSON, JR.

Books in Brief

A NEW METRICAL VERSION OF THE PSALTER. *By A. M. P. Dawson. Author, "Galleons Lap," Goodwood Close, Upper Willingdon, Sussex, England, 4/3.* The ancient art of rendering the Psalms into English rhymed verse is skillfully revived by Mr. Dawson. He has evidently worked quite independently of the older metrical versions, though in conformity with the old English and still more Scottish tradition which favors the use of the Psalms in this form in public worship. As may be suggested by the picturesque address of the author, who is also the publisher, the flavor of this is English rather than Scottish. The translator has taken the wise liberty of omitting the "violently imprecatory passages," such as the latter part of Psalm 137. The piety of "David" was at times a little too bloodthirsty to be edifying to modern Christians, and there is no use in pretending to like it.

CANDY FOR BREAKFAST. *By Gwen Davenport. Doubleday, $2.75.* The title and the rather bizarre jacket combined to give an initial impression of frivolity, clever and amusing, no doubt, but unimportant, and the book was pushed aside in favor of more serious offerings. That was a mistake. Clever and amusing it is, and hilarious in a restrained sort of way, but far from frivolous. A novel in form, it is a biting satire on the kind of psychological consultant and self-certificated expert on education who trades on the public's vague suspicion that there is something wrong with schools without himself having any resources other than a line of patter that sounds "modern." If the underlying argument were reduced to theses and antitheses, it would be the familiar debate about two contrasting types of education. The "Doctor" Macefield of the story, who got his training in pedagogy by running a syndicated column of advice to the love-lorn, is for keeping the children happy at all costs and giving free rein to their impulses. He did all right as a lecturer, but met his Waterloo when he unwisely accepted a position as superintendent of schools. In that battle, victory fell to the old-fashioned element who thought that there was such a thing as discipline and that the school's real business was to give the child an education that, instead of being built around his immediate whims and urges, would help him to be happy all the rest of his life. This isn't the last word on the merits and weaknesses of "modern" education, but it is one good lesson in a course of study on that subject. Rather illogically, for a defense of the older and sterner methods, it puts that lesson into hilariously entertaining form.

RUFUS JONES, MASTER QUAKER. *By David Hinshaw. Putnam's, $4.00.* Here is one book that I am going to recommend immediately without stopping to read it, as I hope to do later for my own information and my soul's good. The recommendation is perfectly safe and is meant seriously. Only professional ethics prevents me from reinforcing it with a money-back guarantee. Rufus Jones is a perfect subject for a good Quaker to write a book about, and Mr. Hinshaw is both a good Quaker—a graduate of Haverford College where he was a student under Dr. Jones, and his life-long friend—and also an able biographer, as demonstrated in his lives of William Allen White and Herbert Hoover. Reading this cannot fail to be an enriching spiritual experience. Even if the writing were less expertly done than there is every reason to expect it to be and brief excursions through the pages show that it is, still it would be worth while to spend some hours in communion with the spirit of Rufus Jones. Here is a chance to do it. W. E. G.

CORRESPONDENCE

Double Burden

SIR: I wish to commend you for your leading editorials marking the weeks of Lent. The prayer of St. Ignatius Loyola concluding the editorial for Feb. 21 was especially beautiful and apropos. Please continue this stressing of the positive which is so needed these days in our country.

Regarding your editorial "Religious Imperialism Comes to Wisconsin" (March 7): if 197 of the 208 children in the rural district near Durand are Roman Catholics, our democratic ideals and way of life should permit the parents of that great majority to use their school-tax money to support the kind of school they want. However, it would seem that some way should be found whereby the Protestant parents would not be forced into their present dilemma: either having their children taught by Catholic nuns or sending them six miles to Durand.

Yet the situation in which the Protestant minority find themselves, strangely enough, seems to be almost exactly the same as the one facing most Roman Catholics throughout the country. They see their tax money used to support schools to which they cannot in conscience send their children. Therefore they have to support Catholic schools, too. Because of their religious beliefs they are forced to bear a double burden.

LAWRENCE J. CROSS.
West Baden College,
West Baden Springs, Ind.

Honor to Marburg

SIR: In connection with your excellent editorial note regarding the still prevalent racial discrimination in the chaplaincy, I am happy to report an exceptional situation in the area of Marburg, Germany. When there last January, I was told that one of the best loved officers in the occupation forces is a former Hartford student of mine, Chaplain Charles Fisher, of a regiment or post which I failed to record. He is so highly regarded not only by his own Negro troops but by other units that on more than one occasion, in the absence of their own chaplain, he has been asked to conduct services for white outfits. He and his wife are both very popular among the Germans, and she is active in welfare work in the churches.

This seems to be one case at least where character and ability and Christian devotion have overcome any prejudices of color. Let us hope that there may be many other situations where Negro chaplains are recognized solely in terms of their ministry as servants of Christ and his church.

ROBBINS W. BARSTOW,
Executive Director.
N.C.C.C. Department of Ecumenical Relations,
New York, N. Y.

The Other Cheek

SIR: Some are calling for the immediate execution of seven more Germans, and protesting the 30-day reprieve to enable an appeal ordered by the state department on Feb. 26. In this connection it may interest your readers to learn that a Catholic priest of the Ruhr district in Germany, Augustin Flossdorf, "has offered to go to the gallows in place of any one of the German war criminals" (*Catholic Standard & Times,* Feb. 23, 1951). Fr. Flossdorf was himself confined at one time in a nazi concentration camp. But presumably he holds with Shakespeare: "The rarer action is in virtue than in vengeance," and prefers to practice Christ's Sermon on the Mount. Instead of

demanding an eye for an eye, Fr. Flossdorf is turning the other cheek.

But more important for us, who are less heroic, is the fact that he alleges that as long as Allied individuals who committed war crimes have not been tried and executed, these Germans should not be executed either.

Philadelphia, Pa. A. J. App.

Dr. Bosley Replies

SIR: Thank you for your summary of the sermon "Shall It Be War or Peace Today?" and for your correct appraisal of the significance of the action of the official board of our church in publishing it. Easily the most significant line on the *Washington Post* page that carried it was the one at the bottom: "Published in the interest of better international understanding by order of the Official Board of the First Methodist Church of Evanston, Illinois."

Without contending for one moment that the effort is above criticism, I do want to point out that your criticism that the sermon does not give a concrete answer to all questions involved in licking war is an astonishing misreading of my intention in writing the sermon and the board's in publishing it. Both are accurately and, I believe, clearly stated: I wrote the sermon in an effort "to recapture certain facts and convictions that seem to be getting lost in the scramble of fear and alarm." The board published it "in the interest of better international understanding."

The problem of "licking war" breaks down into a whole series of problems that run the gamut of our religious, social, economic, national and international life. The achievement of peace through their solution is going to require the consecrated efforts of everyone who wants peace. The concrete questions you rightly present must be answered, but this can happen only when all who are affected by the answers are in on the process of reaching them.

As I understand it, it is the responsibility of the church to lift up the problem of war and peace in all its complexity and urgency, and to keep it there until it is solved by the joint efforts of all. When false answers—i.e., answers proved false in history or answers born of pride or fear or panic—seem to be getting a hearing, the church must be instant in her warning and unsparing in her condemnation. Nor is this merely negative action. The designation of error is an essential part of the much larger and more complicated process of the discovery of truth.

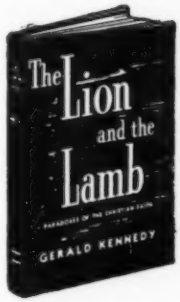
It is the responsibility of the Christian churches of the United States to put this country in what John Calvin once called "a teachable frame of mind." Only then can we be brought to realize that our present determination "to sit at the head of the table" in international affairs is a source of gravest danger to mankind. We have not been willing to listen to Asian nations on Asian affairs. We have not been willing to work on a plane of equality with the European nations. We speak of meeting com-

BOOKS *for Today's Needs*

THROUGH CHRIST OUR LORD
By GEORGIA HARKNESS. Daily devotions based on Jesus' most memorable words—arranged systematically for five months—planned to meet the needs of men and women today. "Certainly one of the fine devotional manuals of our time."—*Pulpit Digest.*
POCKET SIZE. $1.25

THE HIGHER HAPPINESS
By RALPH W. SOCKMAN. The Beatitudes of Jesus—explored so practically that every reader will catch the joy of the Christian Way. "The very tone of [Dr. Sockman's] voice here in print . . . the fresh quality of his thought . . . the effective simplicity of his prose."—*Christian Century.* $2

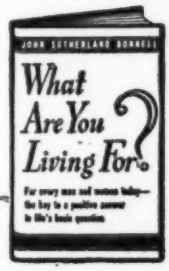
THE LION AND THE LAMB
Paradoxes of the Christian Faith
By GERALD KENNEDY. "An excellent study of twenty-one of the more striking paradoxes of the Christian faith. . . . Forcefully written. . . . If widely read, it will bridge many of the gulfs fixed between people of differing views."—*The Churchman.* $2.50

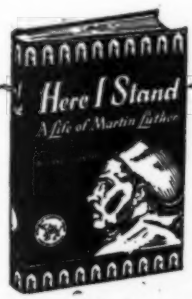


WHAT ARE YOU LIVING FOR?
By JOHN SUTHERLAND BONNELL. "How the rich resources of God may be used in finding life's ultimate purpose and reaching its higher goals. . . . Well illustrated . . . to the point . . . direct . . . appealing . . . personal."—*Expositor.* $2

THE CHRISTIAN PERSPECTIVE
By EDWARD T. RAMSDELL. A profound, discerning definition of the perspective of Christian faith. "A rich book. . . . Uncommon appreciation and mastery of the Bible. . . . A book which may forecast a period of positive theological reconstruction."—*Duke Divinity School Bulletin.* $2.50

THE DIGNITY OF MAN
By LYNN HAROLD HOUGH. "An optimism that is bracing in that it stems from an honest appraisal of our common humanity and a profound understanding of classic Christianity and its finest literature. . . . A wholesome tonic . . . a much-needed corrective."—*Crozier Quarterly.* $1.75





HERE I STAND
A Life of Martin Luther
by ROLAND H. BAINTON
The 1950 Abingdon-Cokesbury Award Winner

"A grand book—one that any intelligent person can read with delight, and at the same time one which serious students of Luther and the Reformation period will view with respect and study to their profit. . . . A lively and accurate portrait of the personality of Luther. . . . An aid to understanding the impulse and nature of the Protestant movement in its formative period."—*W. E. Garrison.*
424 PAGES. RICHLY ILLUSTRATED. $4.75

At Your Bookstore *Abingdon-Cokesbury*

munism as though we were the only ones alive to its dangers or determined to meet it.

The attitude which underlies such practices is dangerous in the extreme, and it is the duty of the church to say so. This will not "lick war" as a total problem, but it will highlight the attitude and practices that make it impossible for us seriously to attempt to do so. It will be a vote of confidence in the other peoples of the world with whom we share the responsibility of achieving peace.

I should like to call attention to one statement in your editorial which is open to real dispute. After welcoming churches to get into the great debate, you wag this finger of solemn warning: "When they do so, they are compelled to submit their views to tests far more searching than those by which they are usually measured within the fellowship of the church." I am surprised to find The Christian Century in the arms of this comfortable, secularist illusion! It has been my experience that the patronizing comments which nonchurch groups, agencies and papers pass on church thought and life are superficial, if not actually irrelevant. The churches produce their own sharpest critics and criticism. It is within the church fellowship, not outside, that the most penetrating and responsible criticisms of the church occur.

HAROLD A. BOSLEY.
First Methodist Church,
Evanston, Ill.

Items for Great Debate

SIR: I'd like to suggest a beginning platform for the church in the "Great Debate" in today's crises:

1. Keep before the "free nations" the fact that British, French and Dutch imperialism oppressed the "backward peoples" of Africa and Asia (and America) long before Karl Marx was born; and Stalin is simply capitalizing on that *continuing* injustice.

2. Keep before our country's people the fact that American imperialists have more recently moved in for their "cut," and are now in process of becoming the senior partners, furnishing men and money to help pull imperialism's chestnuts out of the fire.

3. By congressional action, give American foreign investors six months in which to transfer by fair business deals all their oil, sugar, rubber, diamond and coffee interests to the governments where their possessions are, asking a U.N. commission to administer such in countries which are unstable.

4. Replace our "occupational armies" with "reconstruction armies" as rapidly as possible, using 25 per cent of our present military budget to finance this reconstruction army, to feed, clothe and rehabilitate the exploited peoples, and to help the "backward peoples" develop their own resources for the welfare of their people in respectable trade.

5. Press for disarmament of national armies, and institute genuine U.N. police action by sending police after *individuals* who violate international law, instead of destroying entire nations, as we are now doing in Korea, in the name of police action.

6. Urge Congress to appropriate 5 per cent of present military budget to finance study and experimentation in nonviolent resistance to aggression instead of sending some of the finest of our youth to prison because they cannot conscientiously participate in the suicidal barbarism of fire-throwers and A-bombs. Gandhi said that if democracy is saved, it will be saved by nonviolent resistance. May we of the Atomic Age realize the truth of that prophecy before it is too late. CARL J. LANDES.
Shandon Congregational Church,
Shandon, Ohio.

A Christian Political Party?

SIR: Without belittling the advertisement run in the *Washington Post,* you have undoubtedly touched a real weakness in such an approach, especially insofar as it deals with generalities. As you pointed out, specific measures must be decided, and if we have principles to guide us we must still apply them in these urgent cases. It thus resolves itself to the drawing-up of concrete bills and voting them through.

This brings up a point which I offer more as a question, for the issue is not exactly clear in my own mind. It is simply whether the principles of Christianity must not be made politically articulate through a party deliberately constituted for such a program. This brings up all the problems of a third party, the propriety of becoming involved in politics with its sordidness, and the value of trying to meet the world on its own grounds with its own method. On the other hand, assuming that we want to influence political decisions, we should ask ourselves whether indirect measures, often incongruous with the sponsoring party's general program, are worth the effort. Do we perhaps need an integrated Christian program to be effected directly? It's primarily a question, as I said before; maybe someone will have some ideas for the answer. FRED P. KNIERIEM.
Christ E. & R. Church,
Allentown, Pa.

Leave It to the Politicians

SIR: I heard Dr. Bosley lecture at Southern Methodist University in Dallas Feb. 5-8. He expressed the same ideas which were advertised in the *Washington Post.* After he delivered his lecture on war and peace, some 1,500 ministers who were there from all over the southwest, loudly applauded.

I came away heartsick. Unless I was too dumfounded to understand what was being said, Dr. Bosley utterly ignored the facts of our dangerous world predicament. He was plainly against a rearmament program. He implied that we face a draft of 18-year-olds because our national leaders are warmongers.

If our congressmen followed Dr. Bosley's ideas, the effect would be to abandon both Asia and Europe to communism, which would be a terrible calamity for all civilization. We face a draft of our youth, not because our leaders are mean, but because this seems necessary if we are to survive.

I cannot think of men like Eisenhower, Marshall and Dulles as war-mongers. These men and others seem to be our best leaders at the present, and I believe they sincerely seek peace and wish to avoid war if possible.

This is no time to heap coals of fire upon the heads of our congressmen. They are seeking answers, just as we are. I feel that the course that our foreign policy is now taking is, with minor changes, the only one that is possible for us to take, and that we as American citizens should support it.

If Dr. Bosley's lecture at S.M.U. and the applause it received was a sample of the church entering the Great Debate, it might be better to leave these matters in the hands of the politicians. BRYAN STEPHENS.
Sheridan Methodist Church,
Sheridan, Ark.

Five Readers per Copy

SIR: I read with great interest the story of progress in Ethiopia and the part of Haile Selassie and sent it at once to our church's representatives in the Belgian Congo.

Incidentally someone might be interested in knowing that my Christian Century's go after I've read them to a man who lectures weekly on current events to a very superior group of people. He returns them in about a week, and then they are sent to an intelligent woman who cannot climb the stairs to the public library and "misses The Christian Century so much." She has a friend who lived and studied music abroad for years but has lost her sight recently. She takes the paper to this woman's house occasionally, and reads her something they find of mutual interest, and frequently calls on the telephone and reads excerpts. She then sends the paper to a retired Episcopal clergyman and "thinks" that he frequently passes it along. Not many single copies lead such an active existence. It's worth it.

HERBERT K. CASKEY.
Asheville, N. C.

[We would be interested in hearing from other readers who keep their copies busily circulating.—THE EDITORS.]

Stomach, Not Mind?

SIR: Your editorial "The Mind of Asia" (Feb. 7) has made me wonder. Western colonial policy in Asia has always been the whipping boy in the Far East. From the Boxer Rebellion to the present Korean situation the assumption has been that if it weren't for the Western nations, everyone in the East would have more material blessings. Has it ever occurred to Asiatics that overpopulation might be largely responsible for the poverty of their people?

Ottawa University, ZELLA ASHER.
Ottawa, Kan.

NEWS of the CHRISTIAN WORLD

Reply to Anglican Gambling Report

British Free Churchmen Are 'Startled' at Lack of Christian Bases for the Arguments Presented

LONDON, March 7.—In an open letter, eight prominent Free churchmen have replied to the report on gambling issued by the Anglican Church Assembly's social and industrial commission. (See The Christian Century for Nov. 22, 1950, pp. 1381, 1402.) The writers challenge the report's contention that the gambling contract is itself permissible and that gambling is permissible as an amusement. "There must be something basically wrong with the premises on which you argue if you can reach results so ambiguous and confusing, and so perilous, we believe, to the unlearned, the sinful and the simple," they say to the Anglican commission. They are "surprised and startled" at how little reference to the New Testament was made in the report, which they declare shows a "marked preference for the traditional virtues which moral philosophy took over from the Greek philosophers." They conclude: ". . . we gravely doubt whether the judgment can be inspired by the Holy Spirit. That would be a benediction upon the gambling propensity which we do not believe God would ever bestow. It is too sordid a thing for that!"

Seek Ouster of 'Red Dean'

An attempt to force Hewlett Johnson out of office as dean of Canterbury Cathedral because of his Communist sympathies is being staged by a group which recently organized a national pilgrimage to Canterbury. The organizers wrote to Dr. Johnson: "We do not attempt to judge you, but as loyal Christians we do believe that it is impossible to serve two masters, and so we must ask you now to dissociate yourself from communism or resign from the office of dean of Canterbury. . . . We are deeply grieved that in your high office you should so consistently support the ruthless and godless tyranny which is responsible for the violent death and sufferings of so many thousands of innocent Christians." Dean Johnson has not replied to the letter. Legally he cannot be removed from office by either the church or the state. Now 77, he has served as dean since 1931.

Oldham Appeals for 'Rivalry In the Works of Peace'

At a meeting organized in London by the British Council of Churches, J. H. Oldham, at one time a colleague of John R. Mott in the International Missionary Council, spoke on "Is It Peace? A Christian Answer." Dr. Oldham believes that peace will be a product of constructive jobs done by the reawakened forces of creative life. He appealed for a fresh upsurge of Christian activity, a rebellion against the dominion of evil, and a new "rivalry in the works of peace" among Christians. War is the "final triumph of meaninglessness," Dr. Oldham believes; too many people think that the only reality in the world is force. He sees pacifism as a personal decision which some Christians for conscience' sake are compelled to take, but he can discover no hope in it as a common policy. There must be a common resistance to evil so that fresh meaning may be injected into human life. Dr. Oldham said that he was prompted to make the speech he did after rereading Prof. Cairn's book, *The Faith That Rebels.*

Bishop Dibelius Tells Britons His Church Is Undivided

On his recent visit to England Bishop Otto Dibelius of Berlin impressed all who met him in private or in public with his quiet, resolute courage and fearlessness. In a special "profile," the Sunday *London Observer* spoke of him as a man with "an increasing mistrust of political power as such, a belief that the individual must resist absorption into the mechanism of the state or perish, a keen wish to avoid another war, and a sense of mission to retain the unity of his politically partitioned church." In his two addresses in London, Bishop Dibelius maintained that although the church in Germany is divided between East and West, still its central unity remains unchanged. German Christians refuse to think of two churches, he declared. During his visit to England, the bishop also addressed an audience in Sheffield Cathedral.

Anglicans Will Present Ministry as Vocation

The Anglican church is to experiment in introducing the subject of life service in the ministry to 17-year-old schoolboys. Groups of boys who are considering ordination will be invited to a special conference at Oxford at which the opportunities presented by the ministry will be pointed out. The Anglican church needs about 600 new men a year to keep its ranks filled, and it is not getting the steady flow of assistant clergy it needs to staff its parishes. Meantime, hundreds of Baptist and Congregational churches are pastorless because men cannot be found to fill their pulpits, and the Methodists report that many of their circuits are understaffed. No doubt the low salaries paid ministers are in many cases a deterrent to young men planning their life work, but that is not the fundamental trouble. What is needed is a reawakening of the sense of vocation among the younger generation. The Anglican plan is recognized as a step in that direction.

Overseas Youth to Take Part In Bangor Conference

"One God and Father of All" is the theme of the Christian youth conference to be held at Bangor Aug. 24-31. Present will be 800 delegates between the ages of 18 and 30 from all parts of the British isles and 200 from overseas. Addresses and discussions will center on the application of the Christian faith to work, in international relations and through education and evangelism. Bishop G. Bromley Oxnam of New York, a vice-president of the World Council of Churches, will give the opening address. American youth wishing to register for the conference should write the Secretary, Youth Conference, 39 Doughty St., London, W. C. 1.

CECIL NORTHCOTT.

Sponsor Letters to Wounded G.I.'s

Kansas City Baptist Seminary Initiates Unique Project—Council Sets Many Records in 1950

KANSAS CITY, Mo., March 13.—A unique experiment in applied Christianity has grown out of the desire of Prof. Jack B. Fellows of Central Baptist Seminary, Kansas City, Kan., to accomplish a worthwhile purpose during the round-the-world trip he is taking this spring. Through "operation prayerlift," Dr. Fellows is distributing letters of inspiration from Christian people in this country to wounded servicemen in Korea and Japan. The project is now being sponsored by the seminary, which asked people to send their letters to a post-office box number. In the first three days after it was launched Feb. 16, 1,350 letters arrived. To date, the seminary has forwarded 5,000 letters to Dr. Fellows and John Louis Brown, his traveling companion, who are now in Korea. When Dr. Fellows leaves that country after a month's stay, the letters will be handled by chaplains. The seminary invites any Christians who wish to take part in the project to send letters (written preferably on onion skin paper) to Operation Prayerlift, P. O. Box 00, General Post Office, Kansas City, Mo.

New Program Will Help Fill Presbyterian Vacancies

The new extension program to be carried out by the University of Dubuque (Iowa) theological seminary and Park College, Parkville, Mo. (see The Christian Century for Feb. 28, p. 280), will make it possible for student ministers to serve some of the 224 vacancies existing among Presbyterian churches within a 200-mile radius of Kansas City. Both schools are affiliated with the Presbyterian Church, U.S.A. Under the new plan, students with two years of pretheological training may complete requirements for the B.D. degree on the Park College campus. The program will be administered by the faculty of the Dubuque seminary in conformance with standards established by the American Association of Theological Schools. Park College now offers only the A.B. degree. Training for service in rural parishes will be one of the key points of the new plan, which will be initiated next fall. A regional committee of sponsors will assist in formulating policy. Pastors from this area who will serve on the committee are Stuart M. Paterson of Westport Presbyterian Church, Kansas City, and Orlo Choguill of First Presbyterian Church, Topeka.

Annual Council Meeting Hears Of Records Broken

The annual meeting of the Kansas City council of churches, held Jan. 30 at Independence Boulevard Christian Church, dealt largely in superlatives. The annual dinner had the highest attendance in its history—770 persons, of whom 120 had to be fed at near-by First Congregational Church. The largest number of new mem-

ber churches added in any one year was reported—21. This brings the current membership to 187. The largest total of receipts and the greatest number of special program projects were also reported. In the principal address, Bishop Edward R. Welles of the Episcopal diocese of Western Missouri urged that Protestants submerge their lesser loyalties and work for a united worldwide church. C. E. Street was re-elected president of the council for a second one-year term.

Albert E. Day Addresses Kansas City Audiences

At the second annual institute of religion held on the campus of the National College for Christian Workers (Methodist) here Jan. 30-31, Albert Edward Day led a panel discussion and gave a series of addresses. Dr. Day also spoke at the annual youth banquet sponsored by the Kansas City council of churches Feb. 1 and attended by 440 young people. At a meeting on the National College campus Feb. 6 the speaker was Harrison Elliott, executive secretary of the Religious Education Association. The college recently completed a new residence for its president, Lewis B. Carpenter.

Negro Editor Seeks City Council Seat

In the city primary election March 6, Dowdal H. Davis, managing editor of the *Kansas City Call*, won the right to enter the city election March 27 as a candidate for councilman from the first district. Davis ran on the Citizens' ticket, which now controls the local government. He will be opposed by the Democratic incumbent, Thomas Gavin. If he is elected, Davis will be the first Negro councilman in the city's history. He has received general support from ministerial groups, both Negro and white.

And So Forth

During National Brotherhood Week, Mrs. E. L. Calene, a member of Calvary Baptist Church, Kansas City, Kan., was presented with the Julius Rabin interfaith and interracial award. In making the award, Rabbi Marshall Miller, chairman of the judges' committee, praised Mrs. Calene for "promoting amity and better understanding among the various religious and racial groups in the city."

E. Fay Campbell, executive secretary of the Protestant Council on Higher Education, was guest leader for Religious Emphasis Week at Park College March 4-8. Theme of his addresses was: "The Hope and Destiny of Man Today."

At the three-hour Good Friday service at downtown Grand Avenue Temple, J. Max Kruwel, minister of music, will present his new anthem for the first time. It is based on a poem written by Dr. Louise Abney, a member of the congregation.

Charles W. Bailey, retired Methodist minister and the last Civil War veteran in Kansas, died Jan. 29 in Topeka at the age of 101.

On March 4 your correspondent, a Baptist minister, began serving an interim pastorate at Third Presbyterian Church here. He will continue his work as finance and public relations director for the local council of churches, a post he has held for the past four years. MORTON KURTZ.

Resettled D.P.'s Present Cantata

Choir of Latvian Lutheran Congregation in Brooklyn Gives Premiere of Work Created Under Duress

NEW YORK, March 14.—Resettled displaced persons last Saturday presented at the Brooklyn Academy of Music the premiere of a prize-winning cantata, *God, Thy Earth Is Aflame*. Most of the singers were members of the choir of the Latvian Evangelical Lutheran Church, which worships in Bethlehem Lutheran Church in Brooklyn. The cantata, which sets forth a war-torn nation's dependence on spiritual values amid the horrors of death and destruction, was awarded first prize in a contest sponsored by the Evangelical Lutheran Church of Latvia in 1944, but the nazis censored it and only a portion could be published or performed during their occupation of Latvia. The words were written by Andrejs Eglitis, one of his country's best known poets. Eglitis finally escaped to Sweden, taking with him the only existing recording of the complete cantata. Later the text was published in English, Swedish, Danish, German, Spanish and Italian. The composer, Lucija Garuta, disappeared during later hostilities. New music for the full uncensored text was composed by Bruno Skulte while he was in an IRO refugee camp in Germany. Now organist and choir leader of the Latvian congregation in Brooklyn, Skulte conducted Saturday's concert, which was sponsored by the newspaper *Laiks*, published in New York by former displaced persons. The newspaper engaged the orchestra and recruited soloists to supplement the choir. Among these were a number of artists famous in Latvian musical circles before the war.

Conduct Spanish-Language Leadership School

Four courses in Bible and methods of teaching religion, all in the Spanish language, were offered at the leadership training school concluded last Saturday evening at the Third Spanish Baptist Church. About 70 persons were enrolled for the series. Norma Thompson, executive secretary of the Bronx division of the Protestant council of New York, assisted in administration of the school, with Helen Villifana as registrar and interpreter. At the final session Saturday, the filmstrip "The Great Adventure" was shown after a worship service and awarding of credits. The recording which accompanied the filmstrip had been translated into Spanish by L. Rosario-Nieves, host pastor and dean of the school.

Pacifists Refuse to Pay Income Tax

In a letter to the collector of internal revenue, A. J. Muste, secretary of the Fellowship of Reconciliation, declared that he is impelled to refuse to pay his income tax "by my Christian convictions, by conscience and by my love for my country." Mr. Muste, one of 59 radical pacifists who recently issued a statement explaining why they are refusing to pay all or part of the federal income tax this year, says that this is the third time he has made such a refusal. He accompanied his letter with a copy of Henry David Thoreau's "Essay on Civil Disobedience" as "supporting material." His statement says, in part: "As the drive toward war gains momentum, less and less weight attaches to the verbal or other protests of those who nevertheless submit to conscription of person and substance. . . . [I] must, therefore, make as nearly total a protest as possible against a course which will spiritually destroy our country and bring an end to the democratic experiment in this beloved land."

Discuss Pacifist Witness In Present Crisis

Pacifist groups in the city are making Lent a time for "rethinking their position in terms of immediate problems." They are holding sessions each Tuesday at Labor Temple under the direction of George M. Houser of the F.O.R. The sessions open with panel statements. Then follows discussion of the relationship of pacifism to civilian defense and to communism and Communist-front organizations, of Gandhian nonviolence as applied to the American scene, and of a politically relevant program under present conditions.

Conduct Pastoral Care Seminar At Staten Island Hospital

The second series of a pastors' seminar on counseling is holding weekly sessions at Staten Island hospital. The series is conducted under the auspices of the committee on institutional pastoral care of the Staten Island division of the Protestant council. Moderator is Thomas Morris, senior Protestant chaplain at Bellevue hospital, Manhattan. Pastors acquainted with the techniques of counseling and psychotherapy participate in discussions on how to help individuals gain soundness of personality and new attitudes. Also discussed is the aim of the counselor and the place of religious guidance in this phase of the pastoral relationship.

And So Forth

On Monday the Christian frontiers committee of Riverside Church's women's society sponsored a forum on "The Christian Response to the World Crisis." Prominent leaders in the missionary program of the churches addressed the sessions.

Some 200 laymen attended the third annual Lenten dinner of the New York city Congregational association's laymen's fellowship. It was held at South Congregational Church, Brooklyn, which is celebrating its 100th anniversary. South Church is one of the oldest in the association, which is made up of congregations in the five boroughs and in Nassau and Westchester counties. In the evening's address, Ronald Bridges, former moderator of the Congregational Christian General Council, challenged the men to unswerving adherence to the "basic Christian principles of honesty, brotherliness and justice."

Considering alcoholism to be a disease, the National Committee on Alcoholism is sponsoring a New York city medical committee on alcoholism. Its 14 members will correlate research and methods of treatment so they may be available to each patient. They will also consider the establishment of a referral office for participating physicians and of a nonprofit alcoholic treatment center. J. HENRY CARPENTER.

Scotland Benefits From Chaplaincy

Hospitals, Industries and Schools Are Served by Ministers—No Raise in Stipend Possible

EDINBURGH, March 9.—Under this country's system of nationalization, hospitals are enjoying the services of full- or part-time chaplains representing the leading denominations. They are paid by the hospital boards, but are subject to approval by their respective church authorities. The Church of Scotland's Edinburgh presbytery has announced a liaison scheme whereby chaplains on their rounds will, with patients' consent, fill out postcards with information about the patients and forward them to the ministers of their home parishes. Under Scotland's provision for industrial chaplaincies, ministers volunteer to work with employees in the larger factories. These men are not paid for their work. There are now 20 such chaplains in Edinburgh. Another type of chaplaincy is that in the schools. Ministers who volunteer for this service (also unpaid) are welcome at the daily period of Bible instruction given by the teachers, at the weekly or monthly assemblies which feature a religious address, and on all special occasions. The friendliest cooperation prevails. The headmasters consider the ministers' service a valuable aid in teaching character and citizenship. (Roman Catholics have their own separate schools supported by taxes.)

Anglican-Church of Scotland Conversations Resumed

Conversations were recently resumed between representatives appointed by the Church of Scotland and by the Archbishop of Canterbury for the Church of England. Alternating as chairmen are Prof. William Manson and the Bishop of Derby. A report was drafted for submission in due course to authorities of both churches. Its proposals have been commended in radio broadcasts by Pres. Nathaniel Micklem, head of Mansfield College (Congregational) at Oxford, and the Bishop of Derby. Leaders have requested that no final conclusions be pressed in regard to unavoidably controversial matters until the proposals have been laid before the churches concerned. An atomsphere of cordiality prevailed during the conversations, and there was unanimity on all the great theological issues involved. No suggestions of corporate union or of uniformity were made, but intercommunion on a basis of episcopacy was proposed.

Report Inability to Increase Minimum Annual Stipend

At the March meeting of the Church of Scotland's commission of assembly (which meets twice between the annual General Assemblies), it was announced that the sum raised by the "maintenance of the ministry" fund in 1950 did not justify any increase in the minimum stipend paid pastors. The stipend is now £450 (with an extra £50 for pastors serving in Edinburgh, Glasgow, Aberdeen and Dundee), plus manse and repair and taxes thereon. Although this is about three times the sum paid before

Outstanding New Books from THE Westminster Press

The new *Pastoral Aid* book

The BEST IS YET TO BE
By Paul B. Maves

• A book to help men and women face the challenge of growing older. Written with sympathetic understanding of the psychological problems of people beyond middle age, this book shows how the Gospels point the way to meaningful years of happiness in late maturity. *$1.50*

THESE FOUND THE WAY
THIRTEEN CONVERTS TO PROTESTANT CHRISTIANITY

Edited by David Wesley Soper. The striking and intimate stories of 13 converts from atheism, Communism, Judaism, Roman Catholicism, and from indifference—told in their own words. *$2.50*

The PASTOR'S WIFE
By Carolyn P. Blackwood

• A practical guide to what is expected of any woman who marries a minister. A long-needed handbook written with wit, charm, and tact—and based on the author's own life as a pastor's wife for the past quarter-century. *$2.50*

The CHRISTIAN PASTOR
By Wayne E. Oates

• The contributions of modern psychology to pastoral care. Workable suggestions on how the pastor may handle wisely the varied situations that may confront him—with emphasis on the Biblical concept of the pastor's work. *$3.00*

At all bookstores, THE WESTMINSTER PRESS, Phila.

CAMP AND CONFERENCE DIRECTORS

New INCREASED BENEFITS

FOR CAMPERS' MEDICAL REIMBURSEMENT

A Streamlined Service Designed For Your Campers

Requires no advanced payment nor minimum premium

Low Cost

Write Today for Latest Information

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2 INDIANA

World War I, its purchasing power is about the same—rather less, in fact. In the Church of Scotland, as in Presbyterian churches in the United Kingdom, each congregation annually makes as large a contribution as it can to the central fund for stipends. It tries to be self-supporting—that is, send in more than it draws out. Before it can pay its own minister more than the minimum, it must itself not be a charge on the fund. This encourages larger contributions to the central fund and enables financially weaker congregations to bring their stipends up to the minimum.

Octogenarian Leader Reports on New Church Projects

The commission of assembly was told by that astonishing octogenarian John White as he presented the 1950 report on church extension that there is a very close connection between faith and finance—that a shortage in belief means a shortage of funds. There are too many half-believers among church members, he said—and a militant atheism can never be defeated by a lukewarm Christianity. Dr. White declared that it is only a "faithful and generous remnant" which has made it possible for the church to build sanctuaries in churchless areas. His report revealed that at the beginning of the past year 20 churches were in the course of erection in new areas of population. Starting dates for 10 others have been decided upon, plans for 3 more are completed, and plans for 10 others are being prepared. Dr. White's energy and grasp of mind, his wholesome, witty and sometimes startling outspokenness and his intense enthusiasm for his missionary task were as marked as ever.

Though Absent, 'the Stone' Wields Influence

Repercussions continue to be heard from the theft of Scotland's "stone of destiny" from beneath the coronation chair in Westminster Abbey, where it was placed after being looted from Scotland by Edward I. Most Scots, including thousands who are strongly in favor of much fuller self-government for their country, feel that the stone was returned to its proper use when it became part of the coronation chair for a king who was Scottish as well as English (James VI of Scotland, I of England), and they regard the whole affair as not necessarily sacrilegious but as ill-mannered and stupid. But the extreme nationalists, who are widely believed and indeed claim to have taken the stone, are in great fettle over what they regard as a shrewd blow for independence. At any rate, the stone has disappeared. It may be lying in a hayloft or a back parlor, regarded with an increasingly malevolent eye by some "patriot's" better half.

Students' Disprove Rumor of Rowdyism's Decline

Meanwhile, J. M. McCormick, a strong "covenant" leader—one of the more than a million Scots who have signed a "covenant" in favor of fuller self-government—had been elected rector of the University of Glasgow, an ancient office filled by vote of the students every three years. When McCormick came to deliver the traditional address to the university, no one expected more than the usual fitful disorders. But on this occasion the students broke into an uproar and hurled showers of tomatoes, eggs and flour at the faculty and university senate seated in state on the platform. Not a word of the address could be heard. Several of the dignitaries left the platform, their gowns splattered, and the authority of the principal and the appeal of the president of the students' representative council were completely flouted. Next day the affair was placarded in all the newspapers. It was clear that discipline was being restored. It is felt that the students bore the new rector no ill will, but that the outbreak was simply a reaction after a long period during which they had been reasonably well behaved—so much so that it had begun to seem as if their rowdy tradition was dying out. Throughout, Dr. McCormick maintained an attitude of quiet dignity which won everyone's admiration.

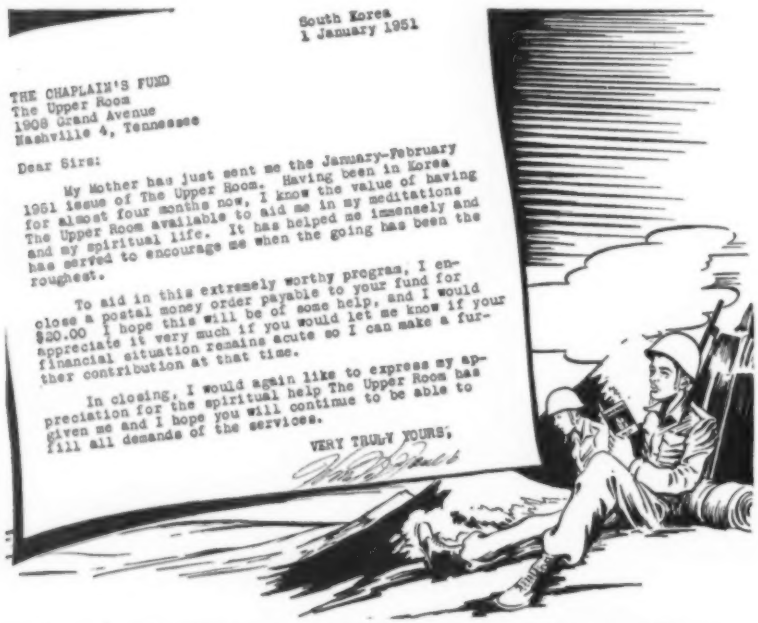
And So Forth

The Church of Scotland's income for foreign missions in 1950 fell short of expenditures by £15,000.

Constance Miles, whose work on the *British Weekly* was referred to in this column in the Jan. 31 issue, is no longer on the staff of that English nonconformist journal. Thus a family link is broken—for Mrs. Miles' father, William Robertson Nicoll, was founder-editor of the paper. The strongly Scottish tradition which marked the paper under its first editor and onwards is being well maintained.

It is understood that we are soon to have a biography of John Kelman of Edinburgh and New York.

INNES LOGAN.


South Korea
1 January 1951
THE CHAPLAIN'S FUND
The Upper Room
1908 Grand Avenue
Nashville 4, Tennessee
Dear Sirs:
My Mother has just sent me the January-February 1951 issue of The Upper Room. Having been in Korea for almost four months now, I know the value of having The Upper Room available to aid me in my meditations and my spiritual life. It has helped me immensely and has served to encourage me when the going has been the roughest.
To aid in this extremely worthy program, I enclose a postal money order payable to your fund for $20.00 I hope this will be of some help, and I would appreciate it very much if you would let me know if your financial situation remains acute so I can make a further contribution at that time.
In closing, I would again like to express my appreciation for the spiritual help The Upper Room has given me and I hope you will continue to be able to fill all demands of the services.
VERY TRULY YOURS,

Men in the service and other young people away from home can still unite in spiritual fellowship with the home folks through the Bible readings, meditations and prayers presented day by day in The Upper Room.

Those away and those at home, as they join in the same devotions, will be thinking and praying for one another. There is strength and joy in the knowledge that someone . . . many miles away . . . is praying for you!

Send your order NOW for a supply of The Upper Room, May-June issue, the annual Lay Witness Number, written by laymen and laywomen from all walks of life. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, 50 cents per year. Address

THE UPPER ROOM

1908 Grand Ave., Nashville 4, Tenn.

THE POCKET EDITION (identical with the Regular Edition except in size) is small enough to fit into the pockets of service uniforms, light enough to mail first class in an ordinary envelope for three cents. Hundreds of thousands were distributed during World War II. Popular with civilians, too, because it slips easily into a man's pocket or a woman's purse. Order a supply of the Pocket Edition along with the Regular Edition.

Promote Aids to Indian Publishing

National Christian Council Agencies at Nagpur Meetings Plan Extension of Their Cooperative Services

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Feb. 1.—Two important conferences dealing with Christian literature were held in Nagpur Jan. 16-18 under auspices of the National Christian Council of India. The first was the annual meeting of the Service Council for Christian Literature Agencies in India and Pakistan. It brought together 30 representatives of Christian printing presses, publishing societies and bookshops in all parts of India. One representative from West Pakistan was present. This council was organized two years ago to facilitate regular interchange of information about methods of production and publicity, to promote joint projects for illustrations and cover designs, and to sponsor professional training of printers, publishers and booksellers. Ruth Ure, literature secretary of the N.C.C., is also secretary of the service council, and is available for consultation by any of the groups associated in the venture. The council will publish a periodic bulletin.

Valuable Aid Given to Publishing Agencies

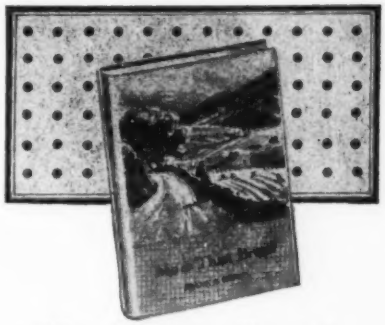
At the meeting in Nagpur, reports indicated that the council is making satisfactory progress in achieving its aims. Miss Ure visited West Pakistan to study the Christian literature situation there. Men are already being trained at the two best equipped mission printing houses in India—the Baptist Mission Press in Calcutta and the Diocesan Press in Madras. These two presses also serve as service stations for smaller Christian printing establishments over the country. The council has prepared syndicated articles in the various Indian languages on subjects of current interest and sent them out to Christian periodicals. Delegates at the Nagpur conference decided to appeal to the West through the N.C.C. for six motor vans in which the publishing agencies could transport their books for display and sale in rural areas. Coordinated plans are being made to help the publishing agencies produce illustrations and cover designs which will make their books and magazines more attractive than they are at present.

Smaller Subsidy Available For 1951

At the annual meeting of the National Christian Council's board of Christian literature, it was reported that grants of 27,600 rupees (about $5,500) to its 14 committees during 1950 helped make possible a large number of books. But the amount for distribution in the current year will be much less. Three times as much aid as could be granted was requested. So the board decided to grant only one-third of the askings of each committee. This will mean severe restrictions in the publication of much needed Christian books. The 14 committees related to the N.C.C. board of Christian literature are at work producing and publishing books in 14 languages. Since most of the Indian Christians for whom these books are published belong to the lower income groups, they are unable to pay prices based on actual costs. It is for this reason that missions and other church groups have been granting subsidies to enable the agencies to sell books at lower prices. Funds provided by the mission boards of Great Britain and North America through the Conference of Missionary Societies place at the disposal of the N.C.C. literature board annual sums which are distributed to the various language area committees according to need. In 1950 the British societies contributed about $4,700, the North American, $800. The latter, however, also sent to the Indian publishing agencies paper worth about $25,000.

China Children's Fund Extended to India

The China Children's Fund, which for many years has maintained orphanages in China and other parts of the Far East, is now rendering aid to some of the Christian institutions in India which care for children. It has taken over a large children's home in Nasik formerly conducted by the Church of England's Zennana Bible and Medical Mission, which recently ceased to exist as a separate society. Plans are under way for the fund to cooperate in the work of the Alwaye Settlement in Travancore-Cochin which serves boys and girls from economically underprivileged Christian groups. This institution, which was founded about 25 years ago as an interchurch venture, has provided a Christian education and technical training to many children whose parents belong to Travancore-Cochin's Chris-



More Than Bread

An Analysis of Rural Life

by Frank B. Herzel

Written out of twenty years' experience in the rural ministry, the first section of MORE THAN BREAD deals with constructive forces in rural life, followed by a discussion of destructive forces, and finally takes up "The Task of the Church."

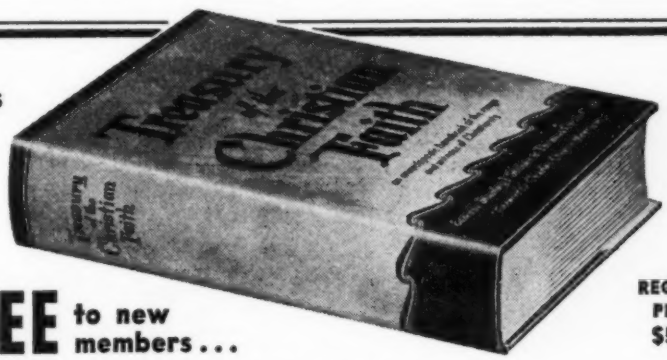
"Important, not only for those who minister largely to country people, but to all who see the rural situation as fundamental in American life." —Religious Book Club Bulletin.

$2.50 at all book stores

MUHLENBERG PRESS

1228 Spruce St., Philadelphia 7, Pa.

832 PAGES



FREE to new members . . .

REGULAR PRICE $5.00

without obligation to buy books!

TREASURY OF THE CHRISTIAN FAITH—

What the most famous men and women of Christendom in all eras have said about basic Christian beliefs . . . an encyclopedic round-up of great quotations which gives a magnificent panorama of the entire range and witness of Christianity.

TO GET YOUR COPY **simply write on a penny postcard: "Enroll me as a member of the Religious Book Club for one year and send me a free copy of "TREASURY." I am not obligated to buy any books, only to notify you promptly whenever I do not want the Club Selection."**

Please be sure to print your name and address plainly, then mail card to

DEPT. 12, RELIGIOUS BOOK CLUB, 76 NINTH AVE., NEW YORK 11, N. Y.

From a "Life's Meaning" Conference at
ANTIOCH COLLEGE
comes a new book . . .

HUMANISM
versus
THEISM

A DEBATE

Believing that the search for values is aided when opposing philosophies are expounded by their ablest advocates, Antioch's annual "Life's Meaning" Conferences give students the opportunity to examine their own goals through lectures and discussions by eminent spokesmen.

From such a conference emerged this debate on the great split in contemporary religion: *Can man put his entire faith in Man, or must he have God?* J. A. C. F. Auer of Harvard Divinity School presents the case for Humanism, and Julian Hartt of Yale Divinity School advances the Theist position.

Never before have these two opposing viewpoints been stated as clearly, briefly, face-to-face in a single book.

Just published $2.50

THE ANTIOCH PRESS
Yellow Springs, Ohio

tian churches. With the help of the fund, it is hoped that it will be able to increase its usefulness and extend its services to a much larger number of needy children. The fund is soon to be known as the Christian Children's Fund.

'Pilgrim with a Handcart' Pursues His Mission

Krishnadasji Dalela, popularly known as the "Pilgrim with a Handcart," has reached Orissa on his mission of universal brotherhood, education and village reconstruction. Formerly a schoolteacher in the Uttar Pradesh (the former United Provinces), Dalela launched his mission six years ago. So far he has covered over 1,000 miles on foot. His improvised handcart carries all he needs for his work, including copies of the Gita in several languages and a toolbox. He holds small meetings in the villages, explaining the unity underlying the diversity of languages and religions. Out of the translations of the Gita, Dalela is trying to evolve a common language which will speak to all believers.

And So Forth

The Indian government has accepted in principle the proposal that the Viswabharati, international cultural center in Bengal established by the poet Tagore, be made a university. The necessary legislation is being undertaken.

During the first three years that the Bombay Hindu Divorce act enacted in 1947 was in effect, 2,904 Hindu wives and 2,452 Hindu husbands filed suit for divorce under its provisions.

P. Oomman Philip.

THE BIBLE STORY
for Boys and Girls
(NEW TESTAMENT)
by WALTER RUSSELL BOWIE

New—and Different!

HERE IS THE WORLD'S MOST WONDERFUL STORY—the story of Jesus and his followers, simply and beautifully retold and dramatically illustrated.

Writing for slightly younger readers than in his *Story of the Bible*, Dr. Bowie tells the fine old ever-new narratives with vivid charm and deep reverence. A beautiful, satisfying, and important book—a book for every home where there are growing boys and girls.

Nineteen full-page, full-color illustrations by noted artists —plus many black-and-white drawings by Edward and Stephani Godwin $2.50
Ages 9-13

AT YOUR BOOKSTORE
Abingdon-Cokesbury

Liquor Monopoly Pervades Atlanta

Grand Jury Reveals Huge Profits Made by Small Group of Operators, Tie-in With Officials

Atlanta, March 12.—Breaking all precedents, the Fulton county (Atlanta) grand jury recently called in a group of leading ministers to hear an exposé of the liquor situation here. Although the jury did not find enough evidence to indict anyone, it discovered that some public officials are mixed up with the liquor industry. Members of the jury are convinced that unless something is done to correct the situation, our democratic life will be further broken down. They found that state laws for the control of the liquor business are written by distillers "because they are the only ones who know anything about liquor." On petition of liquor dealers, a state law limiting the number of licenses for liquor stores was adopted, with the result that the dealers are now making more money. Some stores make as much as $100,000 a year in net profits. Ten men control all the liquor stores, and two families are known to own as many as 16. Some of the operators came to Atlanta with little money and are now worth millions.

Discover Complicity of Public Officials

The grand jury's report shows that some public officials are not only entangled in the liquor business and are derelict of duty, but are arrogant about the whole thing. Irregularities were discovered in hundreds of cases. Both wholesale and retail dealers regularly pay large dues into their organizations, and around election time they pay special assessments. The purpose to which these assessments are put is obvious. The grand jury proposes taking the limit off the number of licenses to be granted, and seems definitely in favor of having the state operate the liquor business. Most of its members would prefer prohibition, but feel that the first step must be breaking down the financial empire which monopolizes the business.

Court Official Charges Lax Law Enforcement

Fulton county's criminal court solicitor, John I. Kelley, charged recently that law enforcement in the county has broken down in regard to organized crime. He blames this on the failure of the county chief of police to arrest notorious violators. His charges, however, were not sustained by the county grand jury which investigated them. Kelley has declared that he will continue his fight against the sale of mixed alcoholic drinks and the operation of slot machines.

Vote Generous Sums for Georgia Schools

Education fared well in the recent Georgia legislative session. For the first time in the state's history, the school system received all it asked for, contingent upon new tax bills' raising the anticipated amount of money. A 3 per cent sales tax was passed. Georgians want better schools and

better roads. They know that this will cost big money, and they saw the sales tax as the only available means of raising it. The legislature made provision to shut off public school funds if any court ever overturns Georgia's segregation law. (See The Christian Century for Feb. 14, p. 195.) Total sum which the administration will have at its disposal—$207 million—is the largest in the state's history.

Sees Upsurge of Interest In Religion

Edwina Davis, church news editor of the *Atlanta Journal,* declares that there is a "phenomenal upsurge" of interest in religion in the city. She bases her view on the fact that seminaries are crowded to capacity, that Bible sales have tripled in the past decade, that press and radio are devoting more and more space to items about religion, that church building is in step with, if not ahead of, other types of construction, that educational institutions report an increase in student religious activity, that church membership and contributions are increasing, that religious and inspirational books are on the best-seller lists, and that the Billy Graham revival won a huge response.

Floridians Hear Speakers On Religious Scene

As part of the 75th anniversary of the founding of De Land and Lake Helen, Fla., Stetson University at De Land paid homage on Feb. 18 to those who gave it its start. It awarded degrees to Helen De Land, daughter of the community's founder, and to G. Henry Stetson, son of the hat manufacturer. Convocation speaker was Bishop Fred De Land Lute, whose father preached the first sermon in De Land. . . . Martin Niemöller of Germany made a speaking tour of southern Florida early in February under sponsorship of the Florida Chain of Assemblies. On Feb. 18 he spoke at Riverside Presbyterian Church, Jacksonville. . . . Among outstanding speakers at the 66th anniversary celebration of Rollins College, Winter Haven, was John Haynes Holmes, former pastor of the Community Church, New York city. His theme: "America's Challenge: World Government or Chaos." . . . Addressing a group of Southern Baptist leaders from 22 states in St. Augustine recently, Duke K. McCall, executive secretary of the Southern Baptist Convention, revealed that that body has mapped a Korean relief program to be launched when military developments make it possible. It will be directed by R. Paul Caudill of Memphis, chairman of the denomination's relief committee.

And So Forth

Meeting recently in Savannah, the Georgia-Alabama Lutheran synod voted to raise $50,000 over the next five years to establish mission congregations.

Bishop Newell S. Booth of Africa has visited 20 Georgia cities to tell of the accomplishments and needs of Methodist missions in Africa.

Clark College, Negro institution here, will use for building purposes the $125,000 granted it by the Kresge Foundation of Detroit.

Pres. Roland Q. Leavell of New Orleans Baptist Theological Seminary is directing Atlanta's part in the simultaneous evangelistic crusade being conducted in all Southern Baptist churches east of the Mississippi. James W. Middleton, pastor of First Baptist Church, is local chairman.

Former Premier Paul Reynaud of France addressed a meeting of the National Conference of Christians and Jews here on "Can Europe Unite for a Free World?"

Emory University's new alumni memorial, a meditation chapel, was recently dedicated in a service conducted by Bishop Arthur Moore.

Supt. Lester Rumble of the Atlanta-West Methodist district was one of 50 Methodist ministers from 16 states who conducted an evangelistic mission in Cuba Feb. 1-8.

Work has been resumed on the new Georgia Baptist hospital, which is expected to be finished during the year. On hand are cash and pledges totaling $1,323,860; the final cost will be around $1,800,000.

JAMES P. WESBERRY.

German Women Take Part in World Day of Prayer

In Both East and West Berlin They Join in Universal Observance

BERLIN, Feb. 19.—In three sections of this city, German women assembled yesterday to observe the World Day of Prayer. Services were held in the American Church of Berlin in the American sector, at a church in Wittenau in the French zone and at the Marienkirche in the heart of the prewar city which is now a part of the Russian sector. The largest congregation assembled at the Marienkirche. A reasonable estimate is that 3,500 persons attended the three services. As this correspondent left the Wittenau church in the French zone he noticed a crowd streaming out of the parish house. "Are you having another event here this afternoon?" I asked the pastor. "Oh no," he said. "That is the overflow crowd from the service. More people listened over the loud-speaker than were able to get into the church itself."

Observance Began in 1946

The first observance in Germany of the World Day of Prayer, sponsored originally by the U.S. Council of Church Women, took place in the American Church in Berlin in 1946. The pastor and a few women planned the service, translating the program as it had been prepared for use in the United States. "Will German women attend a service initiated by Americans?" the planners asked themselves. The German women gave the answer. Nearly 1,000 of them packed the pews, the aisles, the chancel and every corner of the church.

German intiative and interest have extended that first single service into yesterday's widespread observance. A committee of German women, representing the different denominations in Berlin, has charge of the plans and programs. American women cooperate, but they remain in the background. The movement which started so cautiously in the American zone has spread to all sections of Berlin. Women in other parts of the Russian zone heard of the significant gatherings of past years and asked if they could not hold simultaneous prayer

Haddam House

59c REPRINTS

Occasional soft cover editions of previously published Haddam House books—complete and unabridged—designed to be read and studied by growing Christians.

PRIMER FOR PROTESTANTS

by James H. Nichols. "A magnificent tract for these times," says Samuel McCrea Cavert, General Secretary, National Council of Churches. Also available in cloth $1.50.

CHRISTIAN FAITH and MY JOB

by Alexander Miller. "None better than this . . . relates the Christian understanding of life to choosing the job, doing the job." Christian Advocate. Also available in Cloth $1.00.

and the **NEW** *Haddam House Book*

THE CHRISTIAN IN POLITICS

JERRY VOORHIS

A former Congressman recalls that when only a few people understood the message of Jesus, the Empire of Rome was shaken . . . and emphasizes the principle of the Gospel as the answer for today.

The author draws upon his own experiences to give practical suggestions for those who would make politics their Christian vocation. Here is an author who knows what he is talking about, has seen the defeats and frustrations of idealism in the political arena, and yet comes up with helpful and hopeful thoughts for anyone who wonders about political work in the precinct or the United Nations.

He discusses "right" and "wrong" in political issues, guideposts of God's "intended use" as the guiding principle for Christian politicians, and pitfalls to be avoided.

This is a vocational handbook . . . a call to service . . . an answer to the ills of the world. **$1.75**

at your bookstore or

Association Press

291 BROADWAY NEW YORK 7

WANTED

Associate Minister for Prominent Congregational Church (Wisconsin)

Regular preaching assignment in addition to professional leadership of young people's groups, state's largest Sunday School, weekday Bible School, etc. Rapidly growing suburban community. Exceptional opportunity for achievement and personal recognition. Substantial salary. Must be an able preacher, a good mixer, personally acceptable to young people—age 30 to 40 years, energetic and resourceful. Please reply to:

GEORGE W. CURTIS
Chairman Pastoral Supply Committee
1511 Church St. Wauwatosa 13, Wis.

RELIGIOUS EDUCATION DIRECTOR WANTED

Large Congregational Church seeking full time Director of Religious Education and youth activities, preferably experienced. Church school enrollment 500. Send resume training and experience, also references, date available and salary expected to Dr. Elmer E. Voelkel, Minister, Plymouth Congregational Church, Fort Wayne, Indiana.

ASSISTANT MINISTER

Must have experience in young people's work. Will also share pastoral responsibilities. Preferably under thirty-five. Write to Dr. Arnold H. Lowe, Westminster Presbyterian Church, Minneapolis 3, Minnesota.

Young minister of the United Church of Canada, a union of Presbyterian, Methodist, and Congregational Churches, wishes Summer Supply in the South or Southwestern United States. The Minister is Pastor of a large Congregation of 1,400 members with a Sunday School of 822. No remuneration apart from accommodation. Kindly contact Box 11, Christian Century.

ORGANIST-CHOIRMASTER desires change. Full time position. Thoroughly versed on large scale children and adult choirs. Excellent recommendations. Recitalist, instructor, academic degree. Available May or June 1st. Address: The Christian Century, Box 510.

Position Wanted—As Minister of Education in church desiring energetic program. Wide local church experience with Faith and Life Curriculum, teacher training, parent participation, youth activities, scouts, etc. Married. B.D. Degree. Post graduate work in Christian education. Write Box 36, % The Christian Century.

services. In a goodly number of their churches, they met yesterday for services prepared with the cooperation of the Berlin committee.

On German Initiative

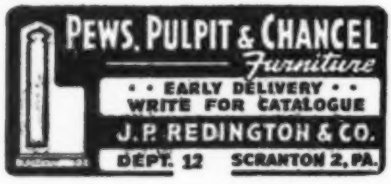
In all the cases, it was the German women's interest and desire to be associated with other churchwomen throughout the world which made the services possible. The American Church, the only one behind the iron curtain, had no part in promoting the program either in Berlin or in other parts of the Russian zone. This year the committee had the programs printed; requests for their use came from as far away as Lebanon. Oddly enough, it seems that no comparable interest has developed among West German churchwomen, although small groups are reported to have met this year in Hamburg, Frankfurt, Stuttgart and Nuremberg. The women in Berlin sent printed programs for use in these services.

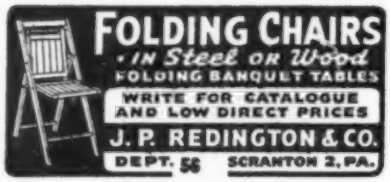
Observance of the World Day of Prayer in Berlin was not only ecumenical but international as well. Sharing the platforms with the German women were women from England, Hungary, Russia, Scotland, Sweden and the United States.

ARTHUR R. SIEBENS.

National Council Sets Up New Joint Information Service

The National Council of Churches announces that it is now possible to obtain information concerning activities of any of the former independent organizations affiliated with it from its public relations office at 297 Fourth Ave., New York 10. Donald C. Bolles is director of the office.





Give 50th Annual Earl Lectureship

Pacific School of Religion Presents Cranston, Youngdahl, Eastman, Van Kirk as Speakers

SAN FRANCISCO, March 13.—The Pacific School of Religion at Berkeley sponsored its 50th annual E. T. Earl lectureship and its 29th interdenominational pastoral conference Feb. 19-22. This year's Earl lecturers were Dean Earl Cranston of the University of Southern California's school of religion; Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis; Fred Eastman, professor of drama and biography at Chicago Theological Seminary; and Walter W. Van Kirk of the National Council of Churches. Cranston spoke Tuesday evening on "Religion and Revolution in Asia." Youngdahl's three addresses were on "What Makes Our Dreams Come True," "The Dream in the Heart of God" and "The Power of Unfulfilled Dreams." Eastman spoke on "Adventures in Religious Drama Production," "Adventures in Religious Drama Writing" and "The Influence of Motion Pictures on American Culture." He also produced his own play, "American Saint of Democracy," on Thursday evening. Van Kirk spoke on "The Christian Minority," "The Inward Goals" and "The Outward Thrust." On Monday evening Stuart LeRoy Anderson, formerly pastor of the Long Beach, Calif., Congregational Church, was installed as new president of the school. During the week the John Howell Bible collection, recently purchased, was on display. William F. Albright and Harry Emerson Fosdick were announced as Earl lecturers for 1952.

Episcopal Diocese Elects Woman to Council Post

The Episcopal diocese of California at its 101st annual convention elected Mrs. Robert Vickery of Berkeley to the post of "member of the provincial council or synod." Mrs. Vickery is the first woman on the Pacific coast, perhaps in the U.S., to be elected to such a diocesan position. The convention endorsed Bishop Karl M. Block's plan for a new $50,000 building program at the diocese's Russian River summer camp near Healdsburg. At the new buildings, young Episcopalians will be taught "how to answer Communist arguments." The convention also endorsed a $125,000 program to establish new churches and missions, and pledged support for 74 refugees from China, most of them White Russians.

Sponsor Labor-Management Conference

A significant labor-management conference was held here March 1 under the joint auspices of the Northern California-Western Nevada council of churches and the National Council of Churches' department of the church and economic life. George Johns of the A. F. L., secretary of San Francisco's Labor Temple, considered how greater protection can be accorded both labor and management in the way of uninterrupted employment through better public relations. Cameron Hall of the National Council of

Churches discussed the church and its contribution to labor and industry. Albert Whitehouse, president of the Kentucky C.I.O. council and a member of the steelworkers' international executive board, gave a trade unionist's view on the church and economic life. Noel Sargent of the National Association of Manufacturers reported on the Detroit conference on the church and economic life "from the vantage point of a year later."

'Spiritual Foundation Week' Proves Effective

"What We Protestants Believe" is the theme of this year's pre-Easter "Spiritual Foundation Week" sponsored by the San Francisco council of churches. Episcopal Bishop Karl M. Block led off with "What We Protestants Believe About Jesus Christ" at noon March 12. On Tuesday Methodist Bishop Donald H. Tippett continued with ". . . About Jesus and the Daily Life." He was to be followed by Jesse Hays Baird of San Francisco Theological Seminary on ". . . About the Sacraments," and by Prof. Georgia Harkness of Pacific School of Religion on ". . . About God." These meetings are being held at First Congregational Church. In the evenings, the same speakers address interdenominational meetings in various districts of the city. The council has found that the plan carried out in these services has been more effective and has elicited greater response than did the Holy Week services it sponsored previously.

Assemblies of God Vote New Support to Bible Institute

At their district meeting in Stockton Jan. 30-Feb. 2, the Assemblies of God voted to create the office of assistant superintendent, with specific responsibilities for their Glad Tidings Bible Institute and Bethany Park conference grounds. To fill this position, they elected Kenneth M. Haystead, pastor of Bethel Church, Hayward, and formerly superintendent of the Ottawa, Canada, district. They also pledged $20,000 toward completion of the Bible institute. Although he had announced a year ago that he would not be a candidate for re-election, W. T. Gaston was returned to the office of president by a seven-eighths vote. R. J. Thurmond was re-elected for the 15th year as secretary-treasurer. On the first day of the meeting, over 30 new ministers were ordained and some 50 were licensed.

And So Forth

Major Protestant organizations in San Francisco will participate in the annual sunrise Easter service on Mount Davidson. LeRoy Nattress, pastor of the Miraloma Community Church (Reformed), will preach, and the San Francisco municipal band and the navy's Treasure Island chapel choir will provide the music.

At its annual meeting Jan. 18, the San Francisco council of churches elected as president Neal K. McGowan, pastor of West Side Christian Church. On Feb. 23 the Oakland council elected as its new president Thad McCarty. Benton Gaskell, pastor of First Congregational Church, San Mateo, is the new president of the Burlingame-San Mateo council of churches.

Holland Burr, for the past decade pastor of Piedmont Community Church, last week was honored at a community reception at which the mayor made one of the chief addresses. The Burrs were presented with a number of gifts, among them a ticket for an all-expense trip to Hawaii to begin the day after Easter.

Sidney H. Buckham, director of church extension for the Northern California Congregational conference and president of the state council of churches, has accepted a call to the pastorate of First Congregational Church, Boulder, Colo. He begins his new duties April 1.

W. EDGAR GREGORY.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Madeleine (British; dist. by Univ.) Leslie Banks, Ivan Desny, Ann Todd. *Drama* based on famous Scottish court case of 1830's, in which "not proven" verdict freed wealthy girl accused of murdering her lover but left her under cloud of suspicion for rest of her life. Done with care and attention to detail. But because people are never made quite real and motivation is obscure, film lacks conviction, *fails to generate much interest.* M

Target Unknown (Univ.) Robert Douglas, Alex Nicol, Mark Stevens, Don Taylor. *Melodrama* goes with wrecked American air crew through interrogation by German captors, escape to relay through French underground warning that nullifies information they have inadvertently given. Interrogation portions (adapted from documentary film shown airmen during war) are *objective, reveal interesting slants* on how seemingly innocuous bits of information can be pieced together to make a complete picture of coming events. Escape sequences are far-fetched, more like the routine "chase" film, but suspenseful. M,Y

Three Guys Named Mike (MGM) Van Johnson, Howard Keel, Barry Sullivan, Jane Wyman. *Comedy.* Resourceful airline hostess has penchant for showing everyone how to do his job better, nevertheless wins the hearts of three stalwart men she meets on flights. Their efforts to prove their fitness as suitable spouses provide most of the comedy. *Lightweight, entertaining* comedy perpetuates the idea that a stewardess' life is thrilling and glamorous. One ethical point: what about the free publicity film gives American Airlines throughout? M,Y

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella. I'd Climb the Highest Mountain, King Solomon's Mines, The Mudlark, Stars in My Crown, The Toast of New Orleans, Three Weeks with Love.

For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Glass Menagerie, The Halls of Montezuma, Hamlet, Harvey, Kim, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, The Red Shoes, Rio Grande, Sunset Boulevard, Tomahawk, Trio, Two Flags West. 3-28-51

"THE RELIGIOUS BIOGRAPHY OF THE YEAR"
—PULPIT DIGEST

Here I Stand

A LIFE OF MARTIN LUTHER
By Roland Bainton

"Good reading, intensely human . . . sound, well-rounded picture of the man and his role in history."—*Chicago Tribune*

Over 100 contemporary illustrations and satirical cartoons. 424 pages.

$4.75 at your bookstore

ABINGDON-COKESBURY

THE 1950 ABINGDON-COKESBURY AWARD WINNER

Simeon Stylites—"the most original mind in America." Read The Christian Century for 13 weeks for $1, and you'll find out why they say that. Use this coupon; attach a dollar bill.

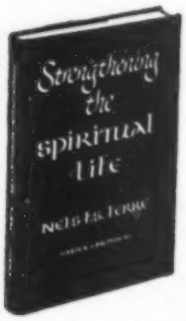
Name.....

Street..... Zone.....

City..... State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

This book every church member could take home and put into immediate use



STRENGTHENING THE SPIRITUAL LIFE

by Nels F. S. Ferré

Dr. Ferré, in this book, reveals a gift which he possesses quite apart from his status as an outstanding theologian—the ability to speak straight from the heart on matters of personal religion.

He writes here as a member of a practicing Christian family, telling simply and warmly of his own experiences and those of his acquaintances in growth toward God.

In the course of the book these questions are raised and replied to:

How does one go about establishing a routine for private prayer?

How may small children be drawn into real participation in family devotions?

What are the bad habits that block one's path to God?

How can one maintain an active business and social life and still have time for prayer?

How does one communicate his experiences to others?

Through the book is a fervent, devotional spirit, expressed in warm, human terms. The individual—or family—who makes it his guide will be set on the path towards real spiritual health. Cloth **$1.00**

PASTORAL COUNSELING

Its Theory and Practice

by Carroll A. Wise

"It seems to me the most sound and helpful and lucid treatment of the nature, functions, limitations, resources and possible fruitfulness of Pastoral Counseling I have read in ten years."
—Bishop Richard C. Raines

"The pastor who reads this book thoughtfully will be better equipped for this growingly important field of Christian service in a time of strain and tension."—John Sutherland Bonnell **$2.75**

A FIRM FAITH FOR TODAY

by Harold A. Bosley

"This statement of a creed for liberals today is exceptionally clear and sharp, readable from beginning to end. For the lay person who wishes to think carefully and deeply, for discussion groups, and for ministers who seek insight into theology's relationship to the religious experience, this is the book to get."—*Church Management* **$3.00**

THE ROYALTY OF THE PULPIT

by Edgar DeWitt Jones

with a foreword by
Halford E. Luccock

A book about the Lyman Beecher Lectures on Preaching given at Yale since 1872 and the distinguished preachers who have delivered them.

"This title shows the facts about the Lyman Beecher Lectures at Yale. More than any other series, even the Warrack Lectures in Scotland, the seventy-four volumes from Yale have given the teacher of homiletics and the lover of sermons unfailing sources of truth and inspiration, especially the latter. To the publishers we all feel indebted. In years to come we shall use this new work as a way of getting young ministers to know and love the history of preaching, notably in the English-speaking world."—Andrew W. Blackwood **$5.00**

RESPONSIBLE CHRISTIANITY

by Justin Wroe Nixon

"It is a frank and penetrating appraisal of current religious thought in this country. At a time when irrationalism and naturalism are strong, both within and without organized religion, the book shows the needed ingredients of a responsible Christianity."—*Watchman-Examiner* **$2.50**

THESE SOUGHT A COUNTRY

by Kenneth Scott Latourette

"Has a panoramic sweep and serves to reveal the dedication, almost the inspired recklessness, of the pioneers who set out to Christianize eastern Asia."—*Monday Morning*

"This book is both instructive and inspiring and most of us need its message."—*Living Church* **$1.75**

at your bookseller • **HARPER & BROTHERS, New York 16, N.Y.**